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EXERCISE BOOK

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The relation of a noun to another in a sentence is not kāraka. A kāraka must be connected with a verb, [illegible]. Hence [illegible] [illegible] I refer to the definition of [illegible], it is '[illegible]' that is kāraka, and not [illegible], for the latter is not connected with the verb.

7. N. * Even the indeclinables which do not vary in form to convey the various case-relations are subject to inflexion; only the case-affix is elided. Some of the indeclinables do retain the

[illegible] affix, such as [illegible], which [illegible] is particularly of words with the

[illegible] case-affix. A pretty large no. of indeclinable compounds, that are as good as indeclinables as single words and

[illegible] in a case-affix. [illegible], [illegible], [illegible], [illegible], [illegible], [illegible] are just a few examples

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Sanskrit is a highly inflexional language. Every word, be it a noun or a verb, has to be inflected before it is used in a sentence.* An inflected word is termed 'पद'. अपदं न प्रयुञ्जीत is the verdict of the grammarian. There are some case-affixes* which make a crude form (प्रातिपदिक) declinable. Coming after a Kāraka, they are called Kāraka-vibhaktis, when governed by an upapada (a word used in composition) they are known as upapada-vibhaktis. In this section we are going to treat of the former, but before we do it, we must know what a Kāraka is.

Kāraka.

Kāraka is the name given to the relation subsisting between a noun and a verb in a sentence. The plain meaning of the word is any factor which contributes to the accomplishment of an action. करोति क्रियां निर्वर्तयति कारकम्, क्रियानिमित्तं कारकम्. { There are some relations which we will deal with hereafter.

स्वतन्त्रः कर्ता (१।४।५४). Of the contributory factors, the one that is or is conceived as paramount, independent or absolute agent in the accomplishment of the action is termed Kartṛ (agent). What Pāṇini means by the independence of the agent is beautifully brought out by Bhartṛhari in the Vākyapadīya (3.7.). Says he: "The subsidiaries (instruments etc.) function only as instruments when activated by the agent, when already possessing the active form. Due to the presence of (by the side order of) the agent, the instruments would become subservient, but in its absence, e.g. when the agent is not desiring, they themselves assume the independence of the agent, as in स्थाली पचति, the cooking pot is cooking itself. There is [illegible] directly depending upon the agent when he sets the subsidiary factors [illegible] their functions. There is no substitute for the principal while the subsidiary agents (factors) are replaceable. In the absence of [illegible], who do perform the [illegible]

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(2) the sacrifice with the help of [illegible] ([illegible]) — Even in the absence of the Instrument and of the like, we do [illegible] the agent but [illegible] of the instruments & the like are not so. What is most characteristic of the agent is that it is effective — the performer of an action even when standing apart and without the Instruments, etc. which act only when involved in the action." Further, he makes things more lucid when he affirms that the independence of the agent lies in that it is not impelled to action by the other subsidiary factors, but is on the contrary, their impeller, & that the agent does not need the co-operation (Independence doesn't mean [illegible]) cf. वाक्य. II

I F.N.

There are six Kārakas; Kartṛ (agent), कर्म (object, Accusative), करण (Instrumental), सम्प्रदान (Dative, recipient), अपादान (Ablative), अधिकरण (Locative). The Genitive case in the sense of 'of', possessive of, is not a kāraka, for it is not related to the verb.

Each of these Kārakas (कर्तृ the + others) has its own and action peculiar to itself and [illegible] as its own. ? Even [illegible] the peculiarity of the action in each case earns for it a different name, such as करण. X F.N.

First Case-affix.

F.S. समानाधिकरणे प्रथमा. The first case-affix is employed after a noun expressive of the agent when the agent is in agreement with the verb (i.e. when it is denoted by the verb). We illustrate: गुरुस्तुष्यति, [illegible]; [illegible] प्रसीदति, the teacher is pleased; देवो वर्षति, it rains (देव = इन्द्र, मेघ); [illegible], the [illegible] [illegible], [illegible] [illegible], the shower flows; [illegible] रामायणकथा, the story of Rāmāyaṇa concludes; [illegible]

X F.N. For [illegible] ---

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(3) वाति; the breeze blows; क्वथति पयः, the milk is boiling; [illegible] [illegible], the [illegible] [illegible]; [illegible] पद्मजातानि, the lotuses are blooming; निमीलन्ति कुमुदानि, the lilies are closing.

When, however, the object is in agreement with the verb, the object takes the first case-affix: शास्त्रं श्रूयते, the scripture is learnt (from the teacher); वेदोऽधीयते, the Veda is studied; धर्मश्चर्यते, dharma is practised.

From p. — As aforesaid, what is conceived as independent in the accomplishment of the action is also the agent, not only what is actually so. It follows that when the action of an agent is not intended to be conveyed and instead the करण &c. are represented as the agent, these so-called agent, if in agreement with the verb would take the first case-affix: काष्ठानि पचन्ति, the fuel cooks, असिः छिनत्ति, the sword cuts, स्थाली पचति, the cooking pot cooks.

See Note X

The Accusative Second Case-affix

निर्वर्त्यं विकार्यं च प्राप्यं [illegible]

To obtain कर्तुरीप्सिततमं कर्म (1.4.49). What the agent seeks most by his action is Karma (object).

अनभिहिते (2.3.1), कर्मणि द्वितीया (2.3.2), when the ~~[illegible]~~ verbal termination (तिङ्, प्रत्यय) denotes the agent (and therefore does not denote the Karma (object), viz. the object remains अनभिहित = unexpressed), the object takes the second case-affix or is put in the Accusative. देवदत्तः ओदनं भुङ्क्ते, Devadatta eats rice. But when we say, देवदत्तः पयसा ओदनं भुङ्क्ते eats rice along with milk, we don't use the second case affix after पयस्, ~~[illegible]~~ for, although the agent, Devadatta, desires milk as well, but it is not the desired thing; the same is desired as संस्कारक, a flavouring substance.

It should be noted once again that the object takes the first case-affix, when it is in agreement with the verbal ter- (तिङ्): ओदनः पच्यते, the rice is cooked; [illegible] dharma is learnt; [illegible] यज्ञः, the sacrifice is performed as prescribed; [illegible] प्रतिज्ञा, the pledge is carried out.

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(4) निपातेनाप्यभिहिते न कर्म [illegible]: As when [illegible] by a verb the object takes the first case-affix, so [illegible] also [illegible] [illegible] particle : कि अवद्यतोऽसि न वध्यं स्वयं छेत्तुमसाम्प्रतम् (कुमार० 2.55). असाम्प्रतम् = न युज्यते. The sentence means: even a poisonous tree after having been reared [illegible] to be cut down by oneself. अभ्यागतम् नारदं इत्यवोचित् नः (Magh) [illegible] agrees he (Kr.) came to recognize him as Nārada; अवैमि चैनामनघेति किन्तु (रघु० 14.40), I know that she (Sītā) is innocent, but; दयितं जनः खलु गुणीति मन्यते (किरात०), one takes one's dear relation as for virtuous (or gifted)

तथायुक्तं चानीप्सितम् what is other than desired कारकाण्यविनाभूतं विभिन्नतः (Vāmana) an object of indifference or aversion is as good an object as the one most desired (इष्टतम). If it is connected with the verb in the same way as the latter and [illegible] denoted by the verb: ग्रामं गच्छन् तृणं स्पृशति, one going to a village happens to touch a blade of grass. Here the blade is neither an object of ईप्सा (desire) nor द्वेष (dislike, hatred), still as there is contact with the village through the action of movement, there is similar contact in the case of the blade too. ओदनं भुञ्जानो विषं भुङ्क्ते, while eating rice, he happens to partake of poison. Here 'poison' is an object of dislike or hatred.

अकथितं च (1.4.51) when the speaker does not intend to convey the sense of the Ablative, etc. (either [illegible], or a matter of fact it is there) but merely as a Kāraka (active force) this Kāraka [illegible] called Akathita (not spoken of) and takes the second case-affix. It is loosely called the indirect object. The 'real' object (ईप्सिततम) is then called the direct object and takes the 2nd case-affix as ordained. X is then termed karma (object) [illegible] the [illegible] the object [illegible] denoted by the verb. [illegible] Mr. [illegible] gives the speaker a few hours — [illegible] of this affix. He can't

Some [illegible] [illegible] things [illegible] [illegible] [illegible] object, the one [illegible] [illegible] [illegible] [illegible] [illegible]

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(5) And a non-object as object in the case of any or every root. Hence roots which may take two objects are Digitized by Sarayu Trust Foundation and eGangotri enumerated. Bhaṭṭojī Dīkṣita enumerates them in the following ~~verse~~ (Kārikā): ——— expounding verse दुह्याच्पच्दण्डरुधिप्रच्छिचिब्रूशासुजिमथ्मुषाम्

दुह् याच् The author of the Mahābhāṣya puts the slightly different thus: दुहि याचि रुधि ---

In Dīkṣita's Kārikā, अकथितम् means: connected with the principal object through the action. In the Bhāṣya Kārikā अपादानादिविशेषैरविवक्षितम् means: cause of पयस् (milk) etc. and so on. अपूर्वनिर्दिष्टम् means when there is no ablative, etc. previously ordained. And गुण, means the Kāraka, the principal object. To sum up, in the case of the 12 [and the four roots, etc. e.g. ...] roots beginning with दुह्, factors ablative, etc. not being intended by the speaker are treated as object for grammatical purposes and this treatment is denied to other roots. But it is conceded that this treatment is accorded to such other roots as have the same signification as these. 16. Things or persons which come to be looked upon as objects by this psychological process are called secondary objects (गौणकर्म) and the ईप्सिततम (most desired) one is the principal object (प्रधान, मुख्यकर्म).

Now we illustrate:

1. दुह् — गां (गौणकर्म) दोग्धि पयः (मुख्यकर्म), gets (extracts) milk from the cow.
2. याच् — बलिं (गौणकर्म) याचते वसुधाम् (मुख्यकर्म) (Viṣṇu-Vāmana) begs some land / asks Bali for a piece of land.
3. पच् — तण्डुलान् (गौणकर्म) ओदनं (मु. क.) पचति, he cooks the rice into food (he makes food of the rice by cooking).
4. दण्ड् — गर्गान् शतं दण्डयति राजा, the king receives one hundred as punishment from the astrologers.
5. रुध् — व्रजमवरुणद्धि गां गोपः, the cowherd confines the cows to the cowshed.
6. प्रच्छ् — माणवकं पन्थानं पृच्छति पथिकः, a traveller inquires of the boy the way.

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(6) 7. चि — वृक्षम् अवचिनोति फलानि मालाकारः, the gardener plucks flowers from the tree. [illegible]

8. ब्रू — [struck out] धर्मं ब्रूते गुरुः, the preceptor explains (expounds) dharma to the (pupil) disciple.

9. शास् शिष्यं धर्मं शास्ति गुरुः, the teacher imparts knowledge of dharma to the pupil

10. जि — देवदत्तं शतं जयति कितवः, the gambler wins one hundred from Devadatta

11. मन्थ् — क्षीरनिधिं सुधां मथ्नन्ति देवासुराः, the gods and the demons (together) churn nectar from the milky ocean.

12. मुष् — गृहिणं शतं मुष्णाति स्तेनः, the thief steals one hundred from the householder.

13–16 13–16. अजां (Principal obj.) ग्रामं (secondary obj.) नयति हरति कर्षति वहति वा, he leads the she-goat to the village.

Some other illustrations —

— अपो याचामि भेषजम् (RV. 10.9.5), of the waters, I ask for a medicine. चौरान् प्राणान् दण्डयति क्षितीशः, the king punishes the thief with a death-sentence (lit. takes away life from them as punishment). पृच्छामि त्वा परमन्तं पृथिव्याः (RV. 1.164.34) I ask of you about the farthest end of the earth. याज्ञवल्क्यं द्वौ प्रश्नौ प्रक्ष्यामि (S'ata. Br.), I shall ask two questions of Yājñavalkya. पौरान् जानपदांश्चैव कुशलं परिपृच्छति (R. 2.2.33), (Rāma) ever inquires of the citizens after their welfare. सहस्रं गवां मुद्गलः प्रधने जिगाय (RV. 10.102.5), Mudgala won thousand cows from Subharva in the battle. अग्नीषोमा चेति तद्वीर्यं वां यदमुष्णीतमवसं पणिं गाः (RV. 1.93.4). Ye, Agni and Soma deities, it is your prowess that you snatched fodder and the cows from Paṇi (the asura). नैनान् यमः परिमुष्णाति रेतः (Atharva 4.34.4), Yama, the god of death, [struck out] robs them of their virility.

Other roots signifying the same thing are also similarly treated; of them we come across the following illustrations in literature: होतारं [illegible] प्रियं च्यवन्ति वार्याणि पुरू (RV. 5.23.3), they [illegible] of the beloved होता (= the good agni) many choice things. Here च्यवन्ति is Pres. 3rd p. pl. from Ā of the [struck out] Conj-

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यजि = याचति. वार्यं = वार्याणि. पुरु = पुरूणि (many).

(7) बलिं जिहते अनुमावं [illegible] तस्मिन्देवं नाथमित्रे के नाम नतोकनाथम् (Naiṣadha 3.25), who do not supplicate for their objects of desire the Lord of universe, who gratifies. त्वां विहाय कं नु नाथेम नतोचितम्, leaving you aside, whom else may we ask for our worshippable objects of desire? धनिनं धनं वनुते वनीयकः, a beggar begs for money from a rich man. तोयं द्वित्र इतर नैव चातको वनुते जलम्, the bird Cātaka does not ask for water from anybody other than the cloud. वरयामास तां राजा भीमं भीमपराक्रमम् (Hari. 2.59.19), the king asked for the hand of Damayantī from Bh. who was of dreadful valour. तां त्वां संवरणस्यार्थे वरयामि विभावसो (Bh. Ādi. 1.173.22) (See original for the meaning). Here वरयामि = ईप्सामि = याचे. निर्गलित-म्बुगर्भं शरद्घनं नार्दति चातकोऽपि (Raghu. 5.17). Here अर्दति = याचते = begs for. शरद्घन (the autumnal cloud) is the indirect object (गौण कर्म). अम्बु (water) is the direct object not explicitly stated, because it is suggested by the epithet निर्गलिताम्बुगर्भम्. अविनीतं विनयं याचते (Kāśikā), of the indecorous one, who asks for decorum. The meaning is: He pleads with the indecorous person to be decorous. Here याचते = अनुनयति = pleads with. आचार्यः सूत्राणि भाषते शिष्यान्, the Ācārya explains the Aphorisms to his pupils.

आयाञ्चत्याशिलष्टमुष्टीं मुखी च हेमाङ्गदं नाम कलिङ्गनाथम्।
आसेदुषीं सादितशत्रुपक्षं बालामबालेन्दुमुखीं बभाषे (Raghu. 6.53)॥

Then the maid-servant spoke of (intimated) Hemāṅgada, the lord of Kaliṅga, whose arm clasped by an armlet, who had annihilated his enemies, to ( ) the young princess of full moon like face, as she was approaching (him). Here बाला & Hemāṅgada are the two objects of बभाषे (from भाष्, द्वि० उभ० p. [illegible]). समादिश [illegible] यं [illegible] आसिदं [illegible] (Śr. Bh. 1.31). [illegible] anything that, [illegible] has not asked you to do. [illegible] कौत्सं याचते (Bhāṣya), you are asking me something which need not be asked. यदि भवान् मां [illegible] भरतस्य प्रियं यदि (R. 2.16), if you want to ask me what is dear to Bharata, & what [illegible].

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तस्मादि वधूनर्या [illegible] पृष्टः [illegible] न जानामीत्युक्तवान् निहुतवादी न भवति (Kāśikā 2.20); If the son of the [illegible], when asked about

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(8) a number of things, say — rightly, we don't know, they don't [illegible] thereby became. Of these, charged with concealment of facts. [illegible]

N.P. To grasp the proper use of these roots, it is absolutely necessary to understand their precise meaning. For example, दण्ड् here means to receive as fine, not to inflict punishment, beat or strike. Supply the expression: [illegible] न [illegible]. √मन्थ् means to obtain by churning and not simply to churn. If these senses be not accepted as the correct ones, it would result in the reversal of the Direct & Indirect objects and anomalous constructions would follow.

√मुष् to steal, means also to snatch or rob. This is evidenced by literature, both Vedic and popular. मा न स्तेनः [illegible] (occurring frequently in RV). [illegible] [illegible] स्मः, where we are robbed.

N.P. When however, the speaker intends to express the sense of ablation, the Ablative & other cases would take their affixes enjoined after them. Thus we say: गोर्दोग्धि पयः, [illegible] [illegible]. Here गोः is in the Ablative case as well as [illegible], taking the regular 5th case-affix. तण्डुलैरोदनं पचति · गर्गेभ्यः शतं दण्डयति. Rice is instrumental in the preparation of the food; hence the 3rd case-affix is employed after तण्डुल. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] In these sentences, [illegible] is in the Locative case, as required by the sense. In [illegible] the sense of ablation is there as knowledge of the way is obtained from [illegible], it is [illegible] were [illegible] from him. In [illegible], [illegible] we have the Dative, as the [illegible] (the boy) is the recipient of the knowledge of Dharma that is being expounded to him. These cases are thus, for they are called for by the sense; they are sufficient. No additional effort is required for their justification.

A Note on Dīkṣita's Kārikā cited above

Dīkṣita [illegible] [illegible] amongst [illegible] roots; but Patañjali (the author of the Mahābhāṣya) has a different view. His argument [illegible]

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(7) no notice of it. He holds that √पच् has a double action (द्व्यर्थः पचिः). How then [illegible] between two objects in तण्डुलान् ओदनं पचति? The answer is — The √पच् shows/means two actions; it signifies (1) the slackening or loosening of the component parts of the rice grains and (2) cooking. The sentence, therefore, means — तण्डुलान् विक्लेदयन् ओदनं पचति. Each action has its own object.

In the case of some roots other than the enumerated ones, we come across two objects. [illegible] (Gau. Dh. S. 3.5.18), he shall go round to seven homes begging for alms and professing his offence. Here √चर् is used in the sense of भ्रमण (भ्रमणम्) [illegible] and not mere motion. The fuller sentence would be [illegible] सप्त गृहाण् चरन् [illegible]. Thus √चर् comes to have two objects as √पच् in the manner explained above.

Some causal roots govern two objects. This (established) usage and its usage cannot be easily set aside. Panini himself recognises the force of usage when he says [illegible] (…) and Patanjali follows when he asserts [illegible].

Panini lays down in his sutra गतिबुद्धिप्रत्यवसानार्थशब्दकर्माकर्मकाणामणि कर्ता स णौ (1.4.52) that the agent of a primitive (non-causal) root signifying motion, knowledge, eating, [illegible] object (कर्म) [illegible] N.B. The roots √नय, √ह्वे, [illegible] (the primitive root [illegible] the suffix णिच्) are not covered by this rule, yet the agent in each case is converted into an object. We illustrate: [illegible] (Kumār. 7.14). [illegible] is the participle of the causal suffix णिच् and '[illegible]' (earlier analysis of [illegible]) are the objects. [illegible] (Ki. 4.20 B), Oh Rama, [illegible] made to have thy life in the [illegible] [illegible] (Magha, 96), by [illegible] for not giving up the string of pearls, which is too long to string. [illegible] (Bhaṭṭi. 7.8991) [illegible] who is well-known to make the Acharya renounce (taking off) [illegible] by making use of a subterfuge. Here [illegible] = [illegible], with the augment dropped. [illegible] (R. 6.84.18); [illegible]

* for p. 11

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(10) would force the son of Rāvaṇa(?) [illegible] that [illegible] by his sharp arrows. अयाचितारं न हि देवदेवमद्रिः सुतां ग्राहयितुं शशाक (Kumāra 1.52), Himālaya could not [illegible], the supreme god (Śiva) to accept the hand of his daughter in marriage.
पराजयव्यञ्जनानि नानालिङ्गानि पार्थिवाः । [illegible] ग्राहिता येन... (Rāja. 4.178), that formidable king constrained the kings to put on various symbols suggestive of their defeat.
~~Bharata~~ भरतस्तत्र गन्धर्वान् युधि निर्जित्य केवलम् । आतोद्यं ग्राहयामास समत्याजयदायुधम् (Raghu 15.88), Bharata vanquished the Gandharvas in the battle; he only made them take to the lute and renounce the arms.

तेजो दुर्विदग्धानर्ककरानपि चामराणि ग्राहयितुमीहते हृदयम् (Harṣa 6) my heart aspires to make the even light-lustre-rays of the sun to wave the chowries. नूनमस्य निर्माणे गिरयोऽपि ग्राहिताः परमाणुताम् (Harṣa, 2), methinks, to create him the mountains were reduced to atoms. In the Rāmāyaṇa, the causative
N.P. स्पर्शि is used with two objects: अस्पर्शयमहं पुत्रं तं मुनिं सह भार्यया (2.64.28), I made the ascetic with his wife (both blind) touch their (dead) son. The causal √दापि is met with with two objects
अपि रेनं दापयति प्रजानन् (Vāj. Sam. 9.24), the omniscient god ~~makes~~ persuades (prevails upon) the illiberal to give in charity. निक्षेपस्यापहर्तारं तत्समं दापयेद्दमम् (Man. 8.192), (the king) should compel the 'dishonest' of a pawn (a deposit) to pay an amount equal to the pawn.
अतोऽन्यथा वर्तमानो दाप्यो द्वादशकं दमम् (Man. 8.397), if found to behave otherwise, he should be made to pay... कन्दुको मे हृतोऽनेन नागरं दाप्यतां [illegible] (Br. Śl. Sam. 6.26), he has removed my ball, he should be asked to return it. Besides these, √याचि, (प्रार्थि-), याचि and प्रार्थि are also used with two objects, though infrequently. राजदत्तापि [illegible] तं लेखं [illegible] नया लेखितः (Kathāsa...), the poor [illegible] too, against of that letter was made to forge the letter. परिधापितः कुमारेण आभरणानि नवम् (Śan... 5), the prince persuaded ~~to wear~~ put on the ornaments. [illegible] नवजलमयं लोचनाभ्यां [illegible] (Māgha 93), surely she (the [illegible]) would make you shed tears in the form of the fresh water.

To
12 देश [illegible] [illegible] with verbs which mean ... इति, [illegible], words signifying Deśa (country)

(11) Duration (Kuru, Pañcāla), time and the distance to be traversed are treated as objects. [illegible] मासमास्ते. [illegible] prices in the meaning.

To p. 13 | क्रियाविशेषणानां कर्मत्वं नपुंसकलिङ्गत्वं चेष्यते, the adverbial adjuncts are treated as objects and are used in the neuter singular.

Matter to be inserted on p. 9 in the middle

[or having a literary work as its object]

are intransitive verbs, and is put in the Accusative whereas in agreement with the verb. The causal form (णिजन्त) presupposes that there is someone who prompts the agent to perform the action. It is common sense that the agent of the primitive verb whatever being the object of prompting should be put in the Accusative in the causal form. The Siddh. Kaum. [illegible] restricts this [illegible] to words implying motion, [illegible] knowledge or consumption of [illegible]. We illustrate:

Primitive	Causal
1. कारुकः कर्मशालां याति The workman goes to the workshop	कारुकं कर्मशालां यापयति स्वामी The owner makes the workman go to the workshop
2. शिष्या वेदार्थं विदन्ति	शिष्यान् वेदार्थं वेदयति गुरुः
3. बटवो व्याकरणमधीयते The Brahmacārins study grammar	बटून् व्याकरणमध्यापयति उपाध्यायः The teacher teaches grammar to the Brahmacārins.
4. शिशुः आहारं भुङ्क्ते	शिशुम् आहारं भोजयति माता
5. सूतः अश्वान् नियोजयति	सूतेन अश्वान् नियोजयति रथस्वामी
नापितः [illegible] (The [illegible] is shaven [illegible])	The [illegible] makes (orders) the [illegible]
6. शिशुः शेते The child sleeps	माता शिशुं शाययति The mother makes (induces) the child (to) sleep
7. निद्राति वत्सः.	निद्रापयति वत्सम् अम्बा
लवकुशौ रामायणं गायतः	[illegible] लवकुशौ रामायणं गापयति

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Justification for intransitive roots taking object

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In standard speech, we meet with uses of Intransitive verbs with an object, which is on the face of it anomalous (incongruent). It conflicts with the nature of the verb. What is the justification for such an incongruity? We answer: Such intransitive roots should be understood to have the sense of a transitive root latent in them. Thus वस गुरुमर्थ श्वेतकेतो (Chand.). (Here वस = अनुतिष्ठन् वस, live with a guru, practising the vow of celibacy). गामट (भिक्षां चर). जीवेत् स्वपादेव इत्वा ... स्वपिति.

Here copy from p. 9 below & p. 10 below.

[?] अट = अनुसरन् अट. स्वपिति = उद्दिश्य स्वपिति. प्रतिष्ठिवान् = उद्दिश्य प्रतिष्ठिवान्. आसीत = उद्दिश्य आसीत. जीवेत् = आश्रित्य जीवेत् (= उपजीवेत्). उपवसेत् = व्रतम् उपवसेत्. पौर्णमासी is the object of the व्रतम् (understood). The sentence means: knowing such a word पौर्णमासी (the full-moon day) to arrive, he shall observe fast on the previous day, the fourteenth day of each lunar month. प्रविशन्ति = प्राप्य प्रविशन्ति. (प्रदक्षिणं ...) Here too प्राप्य should be taken as understood.

अनुजातो ... : (R. 2.2.11). Here too जातः = अनुसृत्य जातः or अनुकुर्वन् जातः. Conveying the sense of अनुरोध (accord, conformity), जन् has become transitive, hence the Accusative in मातृ. This is the correct view. And Pāṇini supports it. He takes जन् as transitive, since he, by the sutra अनौ कर्मणि (3.2.100) enjoins the affix 'ड' with a word for the Acc. in composition. Mallinatha the commentator of the Raghuvamsa regards अनु as a karma-pravacanīya & justifies the use of the Acc. by the application of the sutra अनुर्लक्षणे (1.4.84) or लक्षणेत्थम्भूत— ( ). Shri Maheśvara also interprets अनुजातः as अनुसृत्य जातः. In the present instance there is no scope for application of Pāṇ. 1.4.84, for it requires हेतु (cause) as a mark of the action, which is not here. Pāṇ. (1.4.9[?]) [illegible] applicable, for the implied 'अनु' etc. [illegible] connection with 'अनु' etc.

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(13) स्मृद्धिमन्त — his Bhattoji ... while treating of √जन् quotes (Raghu 6.78) तमसौ कुमारमजो ऽनुजातः and says that जनि with अनु here stands in the same sense as [illegible] प्रापण, viz. reaching or coming up to after taking birth.

A dverbial adjuncts (क्रियाविशेषण)

क्रियाविशेषणानां : मन्दं गच्छति (he moves slowly). अवहितं शृणोति (listens attentively). सुखं [illegible] (Pāṇ. Sū.) (plays [illegible] comfortably (at ease). [illegible] पश्यति, looks [illegible]. ऋजु [illegible] here go straight. पन्नं गच्छतीति पन्नगः, the snake is called पन्नग, for it moves lying. 'Pannam' is p.p. from √पद्. यथायोग्यं व्यवहर, act accordingly. [illegible] आयाहि, come soon. [illegible] आह (शीघ्रया [illegible]), spoke [illegible]. त्वरितं याति (त्वरया [illegible]), goes hurriedly.

Kṣīra Svāmī in his Kṣīrataraṅgiṇī justifies the use of the adverbial adjunct in the Acc. thus: Action the meaning क्रिया हि धात्वर्थान्तरङ्गं कर्म । किं करोति भवतीति । इति एव क्रियाविशेषणानां कर्मत्वं स्मरन्ति — शोभनं पाको भवति, which in plain English means: Action is verily the internal (verbal) object of the root. How else could भवति 'comes' be an answer to the question what does he do. 'भवति' means does the act of being or becoming. This explains how 'शोभनं' becomes an object of भवति.

अधिशीङ्स्थासां कर्म (1.4.46): The site (substratum) of the act expressed by the root शीङ् (to sleep, to lie), स्था and आस् (to sit) preceded by the prefix अधि is treated as karma and takes the Acc. Analyse the comp. अधिशीङ्— with अधिपूर्वाः शीङ्स्थासः, तेषाम् । It is a Karmadhāraya of the शाकपार्थिवादि class. अध्यासि शयनमधिशेषे [illegible], you are lying in bed at this hour, what a sluggish man! Without 'अधि' we say: शयने शेते. [illegible] ग्राममधितिष्ठति [illegible], the ascetic [illegible] stays in the village [illegible] the town. प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया (Gītā 4.6) resorting to my nature, I am born by virtue of my Māyā ([illegible] power). [illegible], [illegible] you have been standing long.

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(14) अभिनिविशश्च (1.4.47). The site (or substratum) of the action expressed by √विश् with अभिनि is treated as an object and takes the accusative affix: कल्याणबुद्धयः सन्मार्गमभिनिविशन्ते, men of blessed mentality resort to the noble path. This rule is not invariable. Sometimes we have the Locative: सर्वो नामैवार्थाभिनिविष्टबुद्धिः दुर्ज्ञानि शास्त्राणि, those engrossed in ... scarcely understand the true meaning of the śāstras. या या संज्ञा यस्मिन्यस्मिन् संज्ञिन्यभिनिविशते (Bhāṣya), ... term is restricted ... to the ... terms. It should be remembered that this treatment of the site as an object is permissible only when the two prefixes अभि & नि together precede √विश्. Hence निविशते यदि शूकशिखा पदे (Naiṣadha), we have the usual Locative.

उपान्वध्याङ्वसः (1.4.48). (Likewise) we have the same treatment in the case of √वस् to live, when preceded by उप, अनु, अधि or आङ्. उमे हि पादे हिमवन्तमुपवसन्ति, they live in the region adjoining the Himalaya. एते ऽनूपमनुवसन्ति प्रायः ... व्याधिना बाध्यन्ते, they live on the marshy land & therefore usually suffer from malaria. न शूद्रराज्यमधिवसेत्, one should not live in a country where the ruler is a Śūdra. यो हि षण्मासान् ग्राममावसेत् स जडबुद्धिः, who who lives for six months in a village grows stupid. When उप-√वस् has the sense to fast, go without food, the site of the action is put in the Locative as usual: वने उपवसन्ति मुनयः, the sages fast in the forest.

उपपदविभक्तेः कारकविभक्तिर्बलीयसी. Kāraka-affix prevails over an upapada-affix (a case-affix required by a word in composition); i.e. the latter has a greater force than the former. Thus in देवान् नमस्यति, देवान् is in the Acc. governed by नमस्य, he bows to the gods. It would be incorrect to say देवेभ्यो नमस्यति, because of the upapada.

The Instrumental Case (Instrumental)

साधकतमं करणम् (1.4.42). The factor most effective in accomplishment of the action is termed karaṇa. Its effectiveness lies in that accomplishment of the action immediately follows its ... instrument.

F.N. क्रियायाः परिनिष्पत्तिर्यद्व्यापारादनन्तरम् (Vākya.)

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(15) कर्तृकरणयोस्तृतीया (2.3.18). The Agent & the Instrument to be taken in 3rd case-affix, ... denoted by the Vibhakti.

दिष्ट्या: केन लङ्घ्यते, who can escape destiny? Here the Verbal termination denotes the Karma. According ... the Ātmanepada ... suffix ... And it does not denote the Agent, which is ... anukta. [illegible]

[illegible] त्वयि मनसुखं कर्म [illegible] (Ma. 7.58); ... one ... easy of accomplishment is sufficient for a single person.

क्योंकि: स्वादुस्वान्यमणे ([illegible]) (Ma. 3.261), they made it to be eaten by the birds, or (thrown into fire ...).

[illegible] (B. C. 6.49), when ... glow of their (fresh) leaves, only showed and there be ... (what would that) separate from each other. (of the relatives, [illegible]). [illegible] (Śāk. 1).

Here too, ... is anukta Agent, hence the 3rd case-affix. [illegible]. In the active construction, the sentence will read as [illegible].

Hereafter we illustrate the Instrumental Case. ऋचा किं करिष्यति (Ṛv. 1.164.39). He who does not know Him, what shall he achieve by the Ṛk? येन मन्त्रेण ... (Śa. Br.) the mantra whereby one offers oblations in yajus. न चक्षुषा पश्यति ... (Kaṭha), none perceives Him with the eye. पश्यन्ति ... चक्षुषा ... मनसा ... (Aitar. ...), they see with the eye, but all do not know (inquire) by the mind. [illegible], he chops the heads of the enemies with the sword. नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन (Kaṭha). Pravacana means exposition, ...

हि कर्मणैव हि संसिद्धिमास्थिता जनकादयः (Gītā 3.20). [illegible]. [illegible] (Bau. Dh. 1.1.3.16). [illegible] ... one should not blow ... the fire with the mouth. [illegible]

[illegible] (Ma. 66 ... 25-26), He who ...

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~~[illegible]~~ any one arm with the hatchet and [illegible] the other [illegible] [illegible] well. कृत्वा धर्मविघ्नं [illegible], [illegible] (Āpa. Dh. S. 2.29.13), the description of dharma cannot be exhausted by enumerating its various forms, but it can well be fully presented by defining it. [illegible] रञ्जनात् [illegible] (R. 4.12), the kings have known [illegible] by their subjects and by their relations: [illegible] (R. 1.53.19), but the variegated cow be given to me in return for B. 1 lac. In this dealing (lit. [illegible]) the ~~[illegible]~~ is certainly the means (Karaṇa) in the absence of which no [illegible] could be effected. [illegible] (बाल॰ 52.22). [illegible] (बृहदा॰ 4.4.6). [illegible] (Kath. R. 1.5.11). Here [illegible], where the [illegible] affix is [illegible]. [illegible] (Vaiśvadeva [illegible] 96.3). [illegible] (Pāṇini 9.25-26). Exactly for the same reason, we have the Instrumental in [illegible], [illegible] and [illegible] (clarified butter). [illegible] (Kāthaka Up. 1.1.27), man cannot be satisfied by riches. [illegible] (Yājña. [illegible]) [illegible] = [illegible] = by means of a gift of the best [illegible].

[illegible], he pierces the deer with the arrow coming out of the bow. This being the case, धनुः (the bow) is not the Ablative. [illegible], one does not become [illegible] by means of the [illegible]. [illegible] (Kāma. 1.4.37). Nor by a constant use of Sanskrit alone or of the regional speech, one would be popular with the people.

But in [illegible], the means is a cause making the [illegible] of [illegible] possible. It doesn't [illegible] the act of [illegible] is not involved in the act as an instrument (करण) [illegible] creates the capability for the act of seeing, which is effected by the eyes, which is therefore the proper instrument.

[illegible]

It is a [illegible] laid down by Vāmana in [illegible], 12 [illegible]

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In the left margin: [illegible] (red ink); Place of Purpose; Other; (the [illegible]); [illegible]

(17) Saha-Vṛtti. This means that it is not that only a verb actually [illegible] governs a case-relation, but also a verb not actually used but understood from the sense of a sentence. त्रिंशता दिवसैर्मासः [illegible] (Ārya. 3.8); thirty days complete a lunar month. Otherwise, the sentence would mean as [illegible]. Obviously 'thirty days' is the agent [illegible] of the action of complete, which is understood. अलं महीपाल तव श्रमेण (Ragh.), O king, you would not be accomplishing your purpose by your effort (e.g. shooting an arrow). [illegible] The verb [illegible] is understood. 'श्रम' (effort) is karaṇa (instrument; [illegible])

(Don't tire yourself)

[illegible]. कृतं प्रलापेन, away with prattling (babbling), it would not do. [illegible], [illegible] would not help, [illegible]. अलं महता प्रवादेन, it is no use speaking ill of the great. [illegible] (Mal.), fair lady, I have nothing to do with [illegible]. [illegible]; न मेऽस्ति [illegible], be off, I have nothing to do with you. कार्यम् = प्रयोजनम् = purpose. किं [illegible] किं [illegible] किं [illegible] [illegible]. Here [illegible] is understood. किं कार्यं [illegible] (Panc.), what use is that gold which [illegible] (injures) the ear. हिरण्येन [illegible] (Bhāṣya). [illegible] (Dash.). [illegible] (MBh. [illegible] 215.20). [illegible], offspring. In all these three cases, [illegible] Tarkshila [illegible] is to be construed with the [illegible] to be supplied of which हिरण्य, तृण and [illegible] are the karaṇa (Instrument). This explains why the 3rd case-affix is employed after [illegible]. तृण is husk. [illegible] polishing of the ornaments. [illegible] is offspring, progeny. [illegible] (Aṣṭādhyāyī [illegible]) [illegible], having an object to be [illegible] the highest [illegible]. [illegible] (Ārya. [illegible] 2.26). [illegible]

17

(18) nouns of property. अर्थः = निरातो मी ये आय. द्रव्यं ?

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प्रयोजन, [illegible]. Here द्रव्यं a part of the comp. 'अर्थः' is construed with साधनः, rendered [illegible] of which 'द्रव्यपरिग्रह' is the karana. Hence there is no anomaly.

यथापि न दारैः स्यात् क्रीवादीनां कथंचन (Mn. 9. 203), if of the impotent be [illegible] in need of a wife. This may be [illegible] phrased as यदि ते क्रीवादयो दारैः कथंचिदर्थिनः स्युः. Now the [illegible] of 'दार' becomes manifest beyond a shadow of doubt. (अपि [illegible] [illegible] the [illegible], [illegible] make [illegible].

To P. 17 (चापलम्, (K [illegible]), 72, Sons of [illegible] chief. Here चापल is analysed [illegible] √चु to [illegible], [illegible] sloth.)

N. P. [illegible] [illegible] यात्रि नायकः, a noble person moves along with [illegible] [illegible] the wrong [illegible]. The reaching one's destination, the way or the road is regarded as the means. वनिताकार्या [illegible] [illegible] विदेशे प्रस्थितः: the [illegible] of [illegible] left abroad [illegible] [illegible] [illegible]. When the way or the road is [illegible] to be traversed or [illegible], it is put in the Acc., as in पन्थानं गच्छति, [illegible] याति.

It should be ever kept in mind that the case-relations are not what they are, but that they change according to the will of the speaker. [illegible] the speaker is concept of them regulates their use. The speaker here means the cultured, endowed with talent for recognizing correct speech, the [illegible]. Thus [illegible] according to the use of the cultured, [illegible] or part of the body are conceived as karana of the [illegible] of [illegible] or supporting, though they are as a matter of fact the [illegible] of the action [illegible] ([illegible] [illegible] [illegible]) (S.). आत्मनः पदं (= [illegible]) [illegible] (Raghu 13. 1). [illegible] traversing the sky by an aerial car. [illegible] शिरसा वहति (Ashtanga 2. 38), one [illegible] carry a load on one's head. [illegible] (Ku. 1.), carries the [illegible] on its peaks. [illegible] [illegible] (Ku. 1.), that maiden, with [illegible], bore those [illegible] by [illegible] waist. [illegible] [illegible]

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(19) निवातस्य शासनम् (Kirāta. 1.21), because of their love of merits, the ... their heads like flowers ... The use of the Locative ... would defy the Sanskrit idiom.

दिवः कर्म च (1.4.43). The most effective factor in gambling is considered as Karma as well, and is therefore put in the Acc., otherwise it is the Karana and takes the 3rd case-ending: अक्षैर्मा दीव्यः कृषिमित् कृषस्व (Ṛk. 10.34.13), play not with the dice, only till the land. यो ऽक्षान् दीव्यति स क्लिश्यते, he who plays with the dice, laments. If दिव् ... 'अक्ष' as an object, ... There is no ...

संज्ञोऽन्यतरस्यां कर्मणि (2.3.22). The object of ज्ञा with सम् is put in the Ins. case optionally: मात्रा संजानीते, behaves properly towards his mother, is of the same mind with his mother. In the alternative, we use the Acc.: मातरं संजानीते.

करणे च स्तोकाल्पकृच्छ्रकतिपयस्यासत्त्ववचनस्य (2.3.33). The Instrumental of स्तोक, अल्प, कृच्छ्र, कतिपय, when not signifying a substance, ... takes 5th case-affix. In the alternative, used as adverbial, takes the 3rd case affix as usual: स्तोकान्मुक्तः। स्तोकेन मुक्तः: freed with a little effort. कृच्छ्रान्मुक्तः। कृच्छ्रेण मुक्तः, freed with difficulty. But used in the Instrumental only when they signify a substance: स्तोकेन विषेण हतः, killed with a little poison.

चतुर्थी सम्प्रदाने (2.3.13)

The Dative Case.

कर्मणा यमभिप्रैति स सम्प्रदानम् (1.4.32). That which the Agent wants to connect with the object of the action of giving is called Sampradana, Recipient. By giving (दान) is meant passing on of (transfer of) ownership of the thing given to the recipient. The term Sampradana is meaningful. X This is the view of the Vṛtti.
The Sampradana so defined is expressed by the 4th case-affix: विप्राय गां ददाति, gives (makes a gift of) the cow to the Brahmana. ... [illegible] ... (RV. 4.44.1) ... 'दा' is to be construed with ... It is to be read as ... [illegible]

X ... not merely ... giving away ... complete transfer

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(20) ओजेनम् (RV. 10.48.1), I vouchsafe (grant) food to the worshipper (like the offerer of oblations). पुत्रेभ्यो विभजते धनं पिता. पात्रेभ्यः प्रतिपादयति (-ददाति) विद्यां गुरुः, the teacher imparts knowledge to the deserving. अप्सु प्रवेश्य तं दण्डं वरुणायोपपादयेत् (Mn. 9.244), he should plunge the staff into water & offer it to Varuṇa. बलिने [illegible], a weak person surrenders himself to the strong. अर्थान् [illegible] त्यजत पात्रेभ्यः (MBh. 5.59.21), part with the riches in favour of the deserving. [पृथ्वीमपि [illegible] कोशेन [illegible] [illegible] (Harṣa, I)] पितृभ्यो निपृणाति पिण्डान्, he makes offerings to the manes. निपृणाति is Pr. 3rd p. sing. from पृ of the 3rd conj. with नि. नियर्यन्त वैरं. to be transferred to the next p.

To be shifted to the next p.

आक्षणाय [illegible] [illegible], [illegible] (Nir. 7.13).

Sometimes, the recipient is treated as the adhikaraṇa — the substratum of the act of giving: विद्याप्रवृत्ता गुरवः [illegible] (M.R.C.). Here investing a gift is conceived as a deposit, hence [illegible] (adhikaraṇa) [illegible] the location. दरिद्रान् भर कौन्तेय मा प्रयच्छेश्वरे धनम्, O son of Kunti, help the poor & do not give the riches to those who are rich. श्रुतवृत्तोपपन्ने वा ब्राह्मणे प्रतिपादयेत् (Mn. 9.244), one should make gift to a Brahmana possessing learning & character. [illegible] (Harṣa p. 256), which [illegible] the great [illegible] offer to the beggar.

अविवाह्यादिके दाणः प्रयोगे [illegible] तृतीया [illegible]. The Vārttika enjoins that the 3rd case-affix should be used instead of the 4th case-ending when दाण् (to give) is used and when the giving is an illicit affair. दास्या संयच्छते कामुकः, he gives money to the maid servant (with a view to co-habiting with her).

क्रियया यमभिप्रैति सोऽपि सम्प्रदानम्. The object of the action is also Sampradāna. This Vārttika is true of both transitive & intransitive verbs: युद्धाय सन्नह्यते, prepares for a fight. पत्ये शेते, lies in bed with her husband. [illegible] [illegible], [illegible] (being an attraction). गुरवे भिक्षां निवेदयति. he declares alms ([illegible]) to the guru. [illegible], furthermore of the [illegible] results in [illegible] to the sacrificer. [illegible] [illegible] (MBh. 8 ([illegible] 30.33), let me tell

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(21), let us tell Bhimasena of the son of Dhṛtarāṣṭra, Dur-
yodhana ... [illegible]
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[illegible] (Rv. 10.18.1), I tell you, O Yama
who have ... [illegible] ... गाँ धयन्तीं परस्मै
नाचक्षीत (Gaut. Dh. 1.9.24), one should not point out to
another (the owner, unknown ...) that the cow is suckling the
calf.

यो ह यस्मा उपकरोति तेन ... (Durg. Nir. 10.22): he who renders service to ... (?)

तमाय ... राजपुत्रस्य ... (R. 6.116.39), he
promises the ... of the princess to Rama. किं तु
रामाय ... सीतां ... (R. 3.49.3):

(वसिष्ठ) ... विश्वामित्रं ... मुनिम् (R. ... (sq.) 42.34), told Viśvāmitra that the sage (Vasiṣṭha)
was come.

As already observed, the term saṃpradāna is a meaning-
ful term. It means the transfer of the possession of a thing to
the recipient. Hence when there is no scope to transfer, it is not
saṃpradāna. In रजकस्य वस्त्रं ददाति, there is no such transfer,
the clothings are handed over to washerman for cleaning
and to be recovered after they have been cleaned. Similarly
in पृष्ठं ददाति (turns the back upon one who ...).

निवर्त्य वैरं ... पुनः ... (Mbh. 3.176.10),
(निवर्त्य = पलाय्य = having returned) ... दत्त्वा ...
... (ई..., ?)

... पुनः पुनः । ... (R. 3.62.20), the affix is not employed, for there is
no ... But the Bhāgavṛtti ... agree with this view.
To them ... any giving away ... is enough to call for ... of ...
dative, ... merely figurative. So one would say
... ददाति, gives a slap to the ... although there is no giving but slapping with the hand on the
face. ... ददाति (...) too, there is no making of
a gift. Only the ... , but the ... शिवस्य ... , ... the ... for ...
... . According to the Bhāgavṛtti ... ददाति, the
... the ... (the case affix) is used in
the sense of ... [illegible]
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... देवो ... , the ... is not giving away ...

(22) only hearing or reading the [illegible] for the [illegible], [illegible] [illegible] [illegible] the Bhāṣyakāra would have the Dative. [illegible] [illegible], for it is [illegible] [illegible] (विवक्षा)

रुच्यर्थानां प्रीयमाणः (1.4.33). In the case of the roots having the [illegible] pleased & other root meaning the same, the person who is pleased with a thing, to whose liking a thing is, is the Dative case. नारदाय रोचते कलहः (= कलहो नारदस्य स्नेहः प्रीतिविषयः) The fight (or a quarrel) is to the liking of Nārada.

संस्कृतं मे मह्यं रोचते न तथा वाग्जालम्, I like no other speech as well as Sanskrit. वाग्जालम् = [illegible] वाक्. [illegible] दुर्निवार [illegible] [illegible] कौमारम् [illegible] न रोचते [illegible] [illegible] [illegible], even before the P. praises, [illegible] [illegible] remains unmarried, (for) there be none for liking for her, and she too has none for the [illegible]. मह्यं मे नाट्यं रोचते न तथा काव्यम्, I do not like poetry as well as I do (the) drama. [illegible] [illegible] [illegible] [illegible] [illegible] रोचते [illegible] (Nai. 3. 93), to one whose thirst for water is satisfied, a [illegible] of sweet, fragrant, cold water is without taste.

श्लाघ-ह्नुङ्-स्था-शपां ज्ञीप्स्यमानः (1.4.34). In the case of [illegible] of the roots श्लाघ् to praise, ह्नुङ् to conceal, स्था to stay, शप् to swear, the person who is desired to be cognizant of [illegible], etc. is the Dative case. [illegible] श्लाघते [illegible], the [illegible] is praising [illegible] bringing it to the notice of [illegible]. [illegible], [illegible] [illegible]

श्लाघमान [illegible] श्लाघां [illegible] [illegible] [illegible]. [illegible] ह्नुते [illegible] the [illegible] conceals money (from someone else) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], a [illegible] desiring to express her love for the [illegible]. तिष्ठते = [illegible] [illegible] [illegible], hence the Dative [illegible]. प्रियायै शपते [illegible] the lover swears to his beloved, making it known to her. Here [illegible] we have [illegible] by the Vār. शप उपालम्भने. √शप is [illegible]. Others interpret [illegible] as concealing [illegible] [illegible] through [illegible] there [illegible] [illegible] [illegible] [illegible], etc.

धारेरुत्तमर्णः (1.4.35). In the case of [illegible] the causal of धृ(ङ्), the creditor (उत्तमर्ण) is the Dative, while the debtor is the agent. उत्तमर्णः = उत्तम ऋणे opposed to अधमर्णः = [illegible] [illegible]. Others [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible], he owes [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] !

(23) but does not (repay) [return]. नरुविग्यो … मन्ये … , … re-
… here … a doubt, something of the
compulsorily … that in the
sense, of course, the … (which is …)
… , the … of the …

स्पृहेरीप्सितः (1.4.36). With स्पृह् (चुरादि अदन्त), the thing
desired is the Dative: निवार्यवत्सा वयं मामालमगोत्रीयाः … (from
किरातार्जुनीय) (… : … स्पृहयामः, we, with learning as our wealth
have no desire for objects of the senses, which have a charm
for the present but are insipid in the end. … पुत्रेभ्यः
पुत्रिणः स्पृहयाम् (Mbh. द्रोण (?) 195.10). इच्छन्ति देवाः सुन्वन्तं न
स्वप्नाय स्पृहयन्ति (RV. 8.2.18), the gods desire the distiller of
Soma, but have no desire for a sleeper … उपस्पृशन्ति …
… स्पृहयेऽहं त्वया सह (R. 2.95.
17), bathing … (a dip) thrice a day, and feeding on (living on)
… honey, roots and fruits, I shall have no desire either for
Ayodhyā or the kingdom, which I … in your company. If a …
an ईप्सिततम, i.e. … (most desired), we have the Acc. as in
प्राकृतास्तु स्पृहयन्ति लौकिकानर्थान्, the ordinary people desire the
worldly things most.

क्रुधद्रुहेर्ष्यासूयार्थानां यं प्रति कोपः (1.4.37). With the roots meaning
to be angry, wrathful, द्रुह् to plot against (to seek to injure), ईर्ष्य to be
intolerant and असूय to find fault with, and other roots
of the meanings thereof, the person against whom anger
is expressed is the Dative. मानः (= …) क्रुध… (…
11.2. 19-20). … क्रुध्यन्ति गुरवः, the … stays
offended with the … इतरे …
… a reply in the negative. cp. … (Har.) … is
… in the … of … , but … be angry.
… मे … O … , why … angry
with me without reason? … हृणीते (RV. 7.86.3). …
… जातवेदो हृणीषे (RV. 7.104.14), O Agni, why are you angry
with us? हृणीङ् is … . Hence a popular … we
say हृणीयते.

In the present Sūtra, क्रुध etc. are taken as … of
कोप (कोपमुखाः …) … (Bhāṣya) … one … and
offend …) … shows that कोप +
… are not synonyms. … is the … of … , …

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(22) only leaving or vacating the [illegible] for the [illegible], [illegible] Hence the Bhāṣyakāra would have the Dative. [illegible], for it is [illegible] [illegible] ([illegible])

रुच्यर्थानां प्रीयमाणः (1.4.33). In the case of the [illegible] to be pleased & other roots meaning the same, the person who is pleased with a thing, to whose liking a thing is, is the Dative case. नारदाय रोचते कलहः (= कलहो नारदस्य मनः प्रीतिविषयः) The [illegible] (or a quarrel) is to the liking of Nārada.

संस्कृतं मे [illegible] न तथा [illegible], I like no other speech as well as Sanskrit. [illegible] = [illegible]. [illegible] दुर्निवार [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] P. [illegible], [illegible] remains unmarried, (for) [illegible] [illegible] liking for her, [illegible] she too has none for the [illegible]. [illegible] मे [illegible] रोचते [illegible] [illegible], I [illegible] like poetry as well as I do (the) drama. [illegible] [illegible] [illegible] (Nai. 3. 93), to one whose thirst for water is satisfied, a stream of sweet, fragrant, cold water is without taste.

श्लाघह्नुङ्स्थाशपां ज्ञीप्स्यमानः (1.4.34). In the case of the use of the roots श्लाघ् to praise, ह्नुङ् to conceal, स्था to stay, शप् to swear, the person who is desired to be cognizant of praise, etc. is the Dative case. [illegible] श्लाघते [illegible], he [illegible] is praising [illegible], bringing it to the notice of [illegible]. In [illegible], we shall say [illegible] श्लाघमानः [illegible] श्लाघां [illegible]. [illegible] [illegible] the [illegible] concealing (from someone else) [illegible] [illegible] [illegible] / [illegible], [illegible] desiring to express their love for [illegible]. [illegible] = [illegible] [illegible], hence the [illegible]. प्रियायै शपते [illegible] the lover swears to his beloved, making it known to her. Here [illegible] we have [illegible] by the [illegible]. [illegible] उपलम्भने. √शप् is [illegible]. Others interpret [illegible] as [illegible] [illegible] through [illegible] [illegible] regarding [illegible] [illegible] [illegible], etc.

धारेरुत्तमर्णः (1.4.35). In the case of the [illegible] the causal of धृ(ङ्), the creditor, (उत्तमर्ण) is the Dative, while the [illegible] is the agent. उत्तमर्णः = उत्तमं ऋणं [illegible] opposed to अधमर्णः = [illegible] [illegible]. Others [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], she [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

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(23) but does not (return) reply. नकिञ्चिदप्युवाच सारथिः, and one re-... [illegible] something of the compulsorily [illegible] [illegible]. It should be [illegible] that in this sense, [illegible] the causal of [illegible] is used (which is intransitive) [illegible], 'he is ashamed of his [illegible]' [illegible].

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स्पृहेरीप्सितः (1.4.36). With स्पृह् (चुरादि अदन्त), the thing desired is the Dative; विद्यार्थिनो वयं नाधारमणीयेभ्यः स्पृहयामः (विषयेभ्यः) (विषयेभ्यः कल्याणि स्पृहयामः), we, with learning as our wealth, have no desire for objects of the senses, which have a charm for the present but are insipid in the end. स्वामन्ये वरितान्ति युधिष्ठिरः पुण्येभ्यः स्पृहयाम् (Mbh. द्रोण (7?) 195.10). इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति (RV. 8.2.18), the gods desire the distiller of Soma, but they have no desire for a sleeping [illegible]. उपस्पृश्यांति वयं मधु मूलक्रलाशनाः। नायोध्यायै न राज्याय स्पृहये ऽद्य त्वया सह (R. 2.95.17), looking at the [illegible] (a drip) this day, and feeding on (living on) [illegible] honey, roots and fruits, I [illegible] have no desire either for Ayodhya or the kingdom, while I am in your company. If a [illegible] is a [illegible] (most desired), we have the Acc. as in प्रत्युतायं स्पृहयन्ति लौकिकानान्यर्थान्, the ordinary people desire the worldly things most.

क्रुधद्रुहेर्ष्यासूयार्थानां यं प्रति कोपः (1.4.37). With the roots meaning to be angry, wrathful, to plot against (to seek to injure), to be jealous, and असूय् to find fault with, and other roots of the meaning of these, the person against whom anger is expressed is the Dative. माणः (= आत्मवधाय) क्रुधः यद्य्यते (प्रश्नो० (11.2. 19-20). अपराद्धाय शिष्याय क्रुध्यति गुरुः, the teacher stays offended with the pupil. इन्द्रं वनी [illegible] [illegible]. इन्द्रं वनी [illegible] requires a reply in the negative. cf. [illegible] (Hit.) [illegible] is read in the sense of हिंसा, but [illegible] in the sense to be angry. किमिन्यस्मकारणमेव मे आगसे आनिति, O irascible one, why are you angry with me without reason? [illegible] तुभ्यं जरूथो हृणीते (RV. 7.86.3). किमस्मभ्यं जातवेदो हृणीषे (RV. 7.104.14), O Agni, why are you angry with us? हृणी(ङ्) is Kandvadi. There is popular speech [illegible] [illegible] say हृणीयते.

In the present Sutra, क्रोध etc. are taken as born of कोप (कोपप्रभवाः); [illegible] (Bhashya), one is not offended (feels injured) unless one is ruffled. This shows that कोप and [illegible] are not synonyms. [illegible] is the forerunner of [illegible]. [illegible]

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(24) [illegible] ... violent emotion. Hence in

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कुप्यति [illegible] ... case a suffix must be admitted to be wrong. The 6th case suffix would be all right. इत्येवमनियमात् [illegible] कुप्यति (R. 2-2-46). Here the use of सप्तमी also would not be out of place, if the speaker looks upon the [illegible] ... as the seat or substratum of क्रोध. In the Rāmāyaṇa we come across the 2nd द्वितीया in [illegible] कुप्यते (= कुप्यति) देवान् [illegible] देवराजः (1-49.7), which is an aberration. [illegible] is [illegible] intransitive.

[illegible] प्रजा राज्ञे [illegible] किं चित्रम्, what wonder, that people [illegible] persecuted [illegible] plot against the king. [illegible] (Magha 2.11), [illegible] that the son of Sāhvat (Śiśupāla) seeks to injure me. [illegible] [illegible] ईर्ष्यन्ति [illegible], the un-intelligent students are jealous of the intelligent. ईर्ष्यति लक्ष्मीः सरस्वत्यै [illegible], Lakshmi is jealous of Sarasvati, therefore they don't live together. [illegible] (RV. 10.86.3), O Lord (अर्य) of whom you are jealous. [illegible] is a Vedic root, belonging to the Kaṇḍvādi class. synonymous with ईर्ष्य.

[illegible] गुरवे [illegible] गुरुं वा, that wretch of a student who [illegible] about the guru, [illegible] a modicum of knowledge. Here [illegible] गुरवे [illegible] represent the [illegible] verbs as [illegible]. When however, [illegible] ईर्ष्या (intolerance, jealousy, but it [illegible] anger), [illegible] Dative. [illegible] ईर्ष्यति, is intolerant of his wife, meaning that (he) is intolerant that she be seen [illegible] by others. This intolerance is not born of anger against her. Commenting on [illegible] (Amara), Kṣīrasvāmī [illegible] says: [illegible] ईर्ष्या, [illegible] "ईर्ष्या" is [illegible] in the sense of intolerance [illegible] wife be seen by others, but she (the Lexicographer, Amara) [illegible] reads it in the sense of intolerance of others' superiority. [illegible] [illegible] ईर्ष्या becomes impertinent, falling outside the scope of the rule.

F. N. [illegible] ... of the rule, some roots are specified and their [illegible] accepted, hence the rule would not cover other roots. [illegible] [illegible] ... [illegible]

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(25) Here भ्रातरम् & स्वसारम् are the Accusative cases [illegible] in predicates [illegible] of [illegible] [illegible], the [illegible] per- son [illegible], [illegible].

क्रुधद्रुहोरुपसृष्टयोः कर्म (1.4.38). With √क्रुध् & द्रुह् preceded by a preposition we have the Acc. of the person against whom anger is expressed. न खलु तामभिक्रुध्यो गुरुः (Śāk.), verily the guru (Kaṇva) is angry with her (Śakuntalā). क्रूरमभिद्रुह्यति (Ma 6.48). [illegible] [illegible] कृतघ्नाः, the ungrateful seek to harm even their benefactors. मा नो मर्ता अभिद्रुहन् (RV. 1.5.10), let not men plot against us.

राधीक्ष्योर्यस्य विप्रश्नः (1.4.39). With √राध् (4th class) and √ईक्ष् (1st class), a person about whom various questions are put to the astrologer (who answers them) is put in the Dative. देवदत्ताय राध्यति गर्गः. देवदत्तायेक्षते गर्गः, when asked, the astrologer thinks over whether [illegible] for Devadatta. Here the meaning is consideration of [illegible] or bad fortune of Devadatta. [illegible]. The object is covered by the meaning of the root [illegible] which is [illegible] here becomes intransitive. [illegible] आराधयति [illegible]

N.B. [illegible] [illegible] is intransitive [illegible] [illegible] [illegible], [illegible] [illegible] object is covered by the meaning of the root. √राध् too is intransitive for it belongs to the 4th class, whatever be its meaning. राध्येऽ सावदस्य [illegible], the intransitive root [illegible] takes the conjugational suffix, [illegible], as for example [illegible] when in the meaning [illegible]. To denote general relation, [illegible], the 6th case is often used. To be noted is, the Dative of Devadatta (the [illegible]) is used [illegible].

प्रत्याङ्भ्यां श्रुवः पूर्वस्य कर्ता (1.4.40). With श्रु preceded by the prepositions प्रति and आङ्, the person to whom something is promised, who is the agent of a foregone act such as permission (देहि मे, ददामि [illegible]) is put in the Dative. [illegible] [illegible] [illegible] [illegible], promises to give his [illegible] to Viśvāmitra [illegible] [illegible] [illegible], a friend promises to [illegible] [illegible] from [illegible].

[illegible] [illegible] [illegible]. देहि मे, ददामि [illegible] [illegible] [illegible] permission act to which one [illegible] [illegible] responds.

अनुप्रतिगृणश्च (1.4.41). With √गॄ preceded by अनु & प्रति where the Dative of the person who is the agent of the previous action (शंसन, reciting). होत्रेऽनुगृणाति/प्रतिगृणाति, the adhvaryu priest encourages the hotṛ priest who recites, i.e. [illegible] by following [illegible] verbally

✓N.B. 'रेवाय' is [illegible] in the sense of various questions bearing on [illegible] or fortune. [illegible] [illegible] [illegible] [illegible], देवता, [illegible]

[illegible] (left margin, written vertically) [illegible] इच्छ [illegible] [illegible] [illegible] [illegible]

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(26) परिक्रयणे सम्प्रदानमन्यतरस्याम् (1.4.44), the most effective factor in [illegible] obtaining the services of a p. [illegible] is optionally treated as the Dative. In the alternative, it is the usual Instrumental. शतेन शताय वा (शतेन वा) परिक्रीतः, — वर्ष [illegible] शताय [illegible] परिक्रीतो दासः, the servant is engaged on a monthly wage of one hundred rupees for six months, [illegible] शतमेकमासेन (विंशत्या [illegible]): परिक्रीतमिदं गृहमस्माभिः, we have rented this house on Rs 20 per mensem. In the word परिक्रयण, परि [illegible] has the sense of proximity. परिक्रयण thus [illegible] means near purchase. One has full mastery over or perpetual possession of what one purchases. But परिक्रयण means control or mastery for a stipulated period on a fixed wage or rent.

क्रियार्थोपपदस्य च कर्मणि स्थानिनः (2.3.14). The object of a understood root which is in composition with another root (the action which is undertaken to help the action expressed by the understood root) takes the 2nd case-affix. फलेभ्यो वनं [illegible] याति: the Brahmana is going to the forest to fetch fuel. Here फलेभ्यः = फलान्याहर्तुम् or फलान्याहरकः. Here फल has taken the 4th case-affix. And one is [illegible] of the [illegible] आहर्तुम्, or the [illegible] derivative आहारकः [illegible] understood. Cf. [illegible] [illegible] (9.4.4) [illegible]. [illegible] is being [illegible]. Here [illegible] therefore [illegible], action for another action [illegible] [illegible]: [illegible]: Here [illegible] - [illegible], to [illegible] the [illegible] & [illegible] - [illegible]. ब्राह्मणायावगुरेत (Br. 4.165). Here ब्राह्मणाय - ब्राह्मणं [illegible] raising a weapon to kill a Brahmana. [illegible], the [illegible] to reach the [illegible]. [illegible] (8 Ta. 2.7 + Br. 15.4.5), [illegible] to kill him. [illegible] (R. 6.102.7). [illegible] the [illegible] to kill [illegible]. [illegible] (Bhatt. 1.24), [illegible] to reach the [illegible]. [illegible] (R. 1.1.44). the [illegible] (Rama) [illegible] for the [illegible] of the [illegible], the Rakshasas. [illegible]

मन्यकर्मण्यनादरे विभाषाऽप्राणिषु (2.3.17), the object of मन of class IV, [illegible] takes the 4th case-affix optionally, when [illegible] contempt or disregard is meant. न त्वां तृणं मन्ये तृणाय वा, [illegible] त्वां तृणाय (तृणम्) मन्ये, [illegible] त्वां [illegible]

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(27) मन्ये, I look upon you as a [illegible]. When we contempt or disregard [illegible]

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[illegible]

[illegible] मन्ये [illegible]

[illegible] (काशिका)

I look upon the matter as a piece of stone, the post [illegible] as a piece of wood, and the boy, the [illegible] of a woman [illegible]. All this is a statement of fact & no contempt or disregard is implied. (other than नौ & [illegible]) The Vartika [illegible] [illegible] in place of [illegible] [illegible] in a limited option. According [illegible] [illegible] द्वितीया [illegible]

न त्वा श्वानं मन्ये, न त्वा तृणं मन्ये, [illegible]

[illegible] (शि. मा. 20. 34). On the uphill [illegible], the [illegible] looked upon this [illegible] as a burden. Hence the use of [illegible] is justified by the [illegible], though it is [illegible] by the Vartika. Optional [illegible] is permitted [illegible] मन् [illegible] class or [illegible].

न त्वा तृणं मन्ये & [illegible], for [illegible] of class [illegible] of [illegible].

गत्यर्थकर्मणि द्वितीयाचतुर्थ्यौ चेष्टायामनध्वनि (2.3.12), with roots meaning motion, the object is expressed by both द्वितीया & चतुर्थी when the object is other than a road and when the motion is physical. [illegible] [illegible] (ग्रामं [illegible]), [illegible] we (therefore) [illegible] [illegible] [illegible] ग्राम ([illegible]) [illegible], [illegible] [illegible]

But [illegible] (= [illegible]) [illegible]. Here [illegible] mental movement, therefore [illegible] द्वितीया [illegible] [illegible], [illegible] Draupadi [illegible] Hari (Krishna) & (नागं, [illegible]) [illegible]. Here we [illegible] the चतुर्थी [illegible]. The [illegible] of चतुर्थी - the case [illegible] (नागं, [illegible]) [illegible] [illegible] (अहित). Hence, [illegible], [illegible] the right [illegible], [illegible] चतुर्थी is not [illegible]: [illegible] [illegible] (Mbh. 6. 55. 31). [illegible] = [illegible] Arjuna, [illegible] = [illegible], (Dhar[illegible]). [illegible] [illegible] both [illegible])

The Ablative case.

ध्रुवमपायेऽपादानम् (1.4.24), when ablation or separation [illegible] the [illegible] by verbal action, the point of separation is called

अपादान; the Ablative case [illegible]

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अपादाने पञ्चमी (2.3.28) [illegible], the Ablative case is [illegible] [illegible] [illegible]

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परिक्रयणे सम्प्रदानमन्यतरस्याम् (1.4.44), the most effective factor in परिक्रयण, i.e. employing or obtaining the services of a person for a specified time, is optionally treated as the Dative. In the alternative, it is the usual Instrumental. (शतेन वा) शतेन वा परिक्रीतोऽनुब्रूहि, शताय परिक्रीतोऽनुब्रूहि, the servant engaged on a monthly wage of one hundred rupees for service. विंशत्या रूप्यकैः परिक्रीतोऽस्मि, we have rented this house for Rs 20 per mensem. In the word परिक्रयण, परि has the sense of proximity. परिक्रयण means a near purchase. One has full mastery over or perpetual possession of what one purchases! But परिक्रयण means control or mastery for a stipulated period on a fixed wage or rent.

क्रियार्थोपपदस्य च कर्मणि स्थानिनः (2.3.14). The object of an understood root which is in composition with another root in action whereof is undertaken to help in action (expressed by the understood root) takes the 2nd case-affix. फलेभ्यो वनं निर्गच्छति ब्राह्मणः, the Brahmana is going to the forest to fetch fuel. Here फलेभ्यः = फलान्याहर्तुम् or फलान्याहरिष्यामि. Here फल has taken the 4th case-affix. And our understood of the infinitive आहर्तुम्, or the प्रयुक्त derivative आहारक both understood. Of गच्छति the verb is preceding (पूर्व) the purpose. Going is being done for fetching. Hence, It is therefore क्रियार्था क्रिया, action for another action. कुक्कुरेभ्यो ... क्लेशान् ... Here कुक्कुरेभ्यः = कुक्कुरान्प्रसादयितुम्, to conciliate the agreeable. सर्वमेधः - सर्वमेधान्प्रसादयितुम्. ब्राह्मणाय ... (Pr. 4.165). Here ब्राह्मणाय = ब्राह्मणं ... raising a weapon to kill a Brahmana. ... the rains came to rain the ...

... (Tai. Br. 15.4.5), ... he undertakes to kill. रावणाय = रावणं हन्तुम्. ... (R. 6.102.7). ... (Bhatti. 1.24), ... to reach the hermitage. ... (R. 1.1.44). The sage approached (Rama) on a way to ask for the destruction of the demons, the Rakshasas. ...

मन्यकर्मण्यनादरे विभाषाऽप्राणिषु (2.3.17), the object of मन् of class IV, which is something other than a living being, takes the 4th case-affix optionally, when contempt or disregard is meant. न त्वां तृणं मन्ये, ... न त्वां तृणाय मन्ये

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(27) मन्ये, I look upon you as a stone. When we contempt or disregard [illegible] is meant, the [illegible] [illegible] used:

न त्वां तृणं मन्ये, मन्ये [illegible]

अंगुष्ठमात्रो [illegible] (काशिका)

I look upon the mortar as a piece of stone, the pestle as a piece of wood, and the boy, the son of a woman who is not one. All these are a statement of fact & no contempt or disregard is implied. The Vartikakara wants to read अनावादिषु in place of अप्राणिषु (other than नौ & [illegible] [illegible]) [illegible] and makes it a limited option. Accordingly नौ, काक, श्रृगाल, [illegible] [illegible] take द्वितीया and [illegible] take both द्वितीया and चतुर्थी.

न त्वा श्वानं मन्ये, न त्वा शुने मन्ये, [illegible] उत्क्षेप्स्यति [illegible] [illegible] पतिमपि भारायमेव मन्यते (शि. भा. २०.३४). On the uphill road, the young [illegible] looked upon their own [illegible] as a burden. Hence the use of भारम् as justified by the [illegible], though it is [illegible] by the Vartika. Optional use of चतुर्थी is permissible when [illegible] [illegible] is a [illegible].

न त्वा तृणं मन्ये & [illegible] तृणाय, for [illegible] of [illegible] [illegible] [illegible].

गत्यर्थकर्मणि द्वितीयाचतुर्थ्यौ चेष्टायामनध्वनि (2.3.12); with roots meaning motion, the object is expressed by both द्वितीया & चतुर्थी when the object is other than a road and when the motion is physical: ग्रामं ग्रामाय वा गच्छति; [illegible] वाम: ([illegible] वाम:), [illegible], we (therefore) [illegible] to [illegible] [illegible] [illegible] ([illegible]) [illegible] [illegible], [illegible] [illegible] people [illegible] to the [illegible] [illegible].

(But [illegible] [illegible] [illegible] ([illegible]) [illegible]: Here it is mental movement, therefore [illegible] [illegible] with द्वितीया only. [illegible] [illegible], the [illegible] [illegible] [illegible] [illegible] [illegible] ([illegible]) to (नारी, [illegible]). [illegible]. Here we [illegible] the चतुर्थी [illegible] (नारी). Thus [illegible] of चतुर्थी - the case [illegible] ([illegible], [illegible] etc.) applies only when [illegible] [illegible] ([illegible]). Hence [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] [illegible], the चतुर्थी is not [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] ([illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] (Mbh. 6.55.31). [illegible] = from Arjuna, [illegible] = [illegible], (Bhishma [illegible]). [illegible] [illegible] [illegible] [illegible] [illegible])

The Ablative Case.

ध्रुवमपायेऽपादानम् (1.4.24), when ablation or separation is to be effected by verbal action, the point of separation is called अपादान; the Ablative case [illegible].

अपादाने पञ्चमी (2.3.28) in अपादान, the Ablative case is [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

(28) विश्लेषितः, the student emerges from the school. आवेशना- [illegible]

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[illegible] (चा[illegible] [illegible] [illegible]) वं स्रंसन्ते हस्तात् (अ० ९.३०), the [illegible] slips from my hand. [illegible] (Kale.), when the [illegible] (a [illegible]) is [illegible], they fall from the [illegible] आविर्भंशमाना [illegible] (हे० श्रा० 2.7), drawn away from the shore, and when the shore [illegible]. [illegible] (RV. 7.18.10), the cows [illegible] from the fodder [illegible] of the cowherd.

[illegible] बलात् । [illegible] ब्राह्मणं [illegible] इच्छेत्, should beg [illegible] of the [illegible] [illegible] पुरा [illegible].

आचार्यात्पादमादत्ते पादं शिष्यः स्वमेधया ।
पादं सब्रह्मचारिभ्यः पादः कालेन पच्यते ॥

the pupil receives one fourth (of his learning) from his preceptor, by virtue of his own intellect, one fourth from his fellow student, and the one fourth comes to him in course of time. [illegible] दूरतामर्थं [illegible] (Mbh. 7. 29. 59) [illegible], [illegible]. गणान्नं गणिकान्नं च लोकेभ्यः परिकृन्तति (Mn. 4.219), food got from a mixed group and from a prostitute cuts one off from the happy regions. [illegible] [illegible]. [illegible] is a [illegible] [illegible]. There are [illegible] — [illegible] in Ablation of [illegible] उद्धरण. [illegible] is the meaning. [illegible] (Bṛ. Va. 5.74.43), the [illegible] one gets from [illegible] [illegible] from Himadri (Himalaya, [illegible] snow), nor from pearls, nor from plantain leaves, nor from sandal, nor even from the moon. [illegible] I am happy that you have come out (safe) of the ocean of affliction. [illegible], water drawn from a well. [illegible] p.p. from [illegible] with उद्. [illegible] [illegible], Lord [illegible] me of any sins. [illegible] पतति, falls down from a running horse. In the [illegible] [illegible], means

Stands for a point of separation, which is [illegible] unchanged, which retains the same condition as it had before separation and is not affected by separation, whether one is sitting or moving is immaterial. [illegible].

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Here the [illegible] are [illegible] of their individual [illegible] of moving apart and at the same time point of separation

F. N.

[illegible]

(29) For the same action. Yet the point of departure (अवधि) is
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expressed by परस्मात्, [illegible] after it.

जुगुप्साविरामप्रमादार्थानामुपसंख्यानम् (Vār.). With roots meaning जुगुप्सा, abhorrence, विराम (cessation), प्रमाद (neglect) that which is abhorred, which one ceases to do, or refrains from or which one neglects is treated as the Ablative:

[illegible] गुरु(यो)ऽनार्त जुगुप्सन्ते न पापं कुर्वते: . जुगुप्सन्ते = have an abhorrence for. [illegible] [illegible] [illegible] refrain from things once done; if you want to save yourself. [illegible] Pr. [illegible] is the form of the Desiderative of [illegible] (to abstain) with नि, which in by force of the preposition नि comes to mean to cease. [illegible] (Mbh. 10.104.40), thence the person frustrated in his effort or disgusted with or despairing of his objective. निर्विद् is dis-affection, despair, which is mental विराम, alienation. स्वाध्यायान्मा प्रमदः (तै. उ.): Don't be neglectful of the study of the Veda. In all these instances there is no separation preceded by physical contact, hence these could not be covered by the Sutra, for this called for a Vārtika.

If however, any [illegible] (in meaning) keeping away from, no mental separation, we have turned to Acc. case: [illegible] [illegible] जुगुप्सन्ते (Yajn. 3.296), may not come here. [illegible] [illegible] (Kathā. & Vetāla), condemned his own previous one to be avoided. (जनापवादमात्रेण न जुगुप्सेत [illegible] (Kāvya Mīmāṃsā, chap. 10). Here Rājaśekhara has used जुगुप्सा after आत्मन्, intending it to be a location of जुगुप्सा.) to be placed at the end. [illegible] [illegible] [illegible] न आत्मानं जुगुप्सते (Bāl. R., Act 2), Be that as it may, Bhagavān [illegible] not speak ill of such a group of heroes simply because of their (low) birth.

(in the sense of भय) भीत्रार्थानां भयहेतुः (1.4.25). चोरेभ्यो [illegible] [illegible]. [illegible] is derived from भी with [illegible], being one of the [illegible] group. भीत्रा [illegible] [illegible] [illegible] [illegible] (भयात्) [illegible]. [illegible] roots one is to be afraid of and to protect, the thing or person [illegible] of whom one is afraid or from whom protection is sought is put in the
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(30) Ablative. [illegible] विभेतु [illegible] मायी [illegible] (Q. [illegible] 5.11.4), [illegible] thee. [illegible] बिभेत्यल्पश्रुताद् वेदो मामयं प्रहरिष्यति (Mbh. 1.1.68), the Veda is afraid of a man of a little knowledge, lest he should harm it. स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् (Gī. 2.40), even a little of this Dharma (selfless कर्मयोग) saves one from a great danger. [illegible] शिष्यो [illegible] [illegible] (Mn. [illegible]), the elders are to be saved from the lapse of piety. [illegible] (Tai. 3.0, Ānanda.) प्रायेणाकृतकृत्यत्वान्मृत्योरुद्विजते जनः (Mbh.), mostly one is afraid of death for one [illegible] done what one ought to have (before death comes). सम्मानाद् ब्राह्मणो नित्यमुद्विजेत विषादिव (Mn. 2.162). A Brahmana should (shun) fear honour like poison. [illegible] शङ्कते, is afraid of a reviler (slanderer). — See Mn. W. [illegible]: See सुभाषित. अपराद्धः शिष्यः [illegible] गुरोः, a pupil who has committed an offence is afraid of the teacher. द्वितीयाद्वै भयं भवति (Upa.). Here [illegible] the absence of the verbal use of [illegible], the case-affix used in द्वितीयात्. This is supported by the rule [illegible] ( ); but this [illegible] is not a [illegible]-affix.

पराजेरसोढः (1.4.26). with परा/जि, a thing which is unbearable is [illegible] in the Ablative case. अध्ययनात् पराजयते, is tired of study, has lost heart in study. अध्ययनं न [illegible], [illegible] a [illegible] something असोढ, not [illegible]. But we say शत्रून् पराजयते with the Acc. of शत्रु (enemy), because शत्रु is not असोढ, but सोढ, [illegible] defeated, subjugated. परा/जि also means to lose. दुर्योधनः पराजयत द्रौपदीं [illegible], Duryodhana lost Draupadī by gambling (i.e. gambled her away).

वारणार्थानामीप्सितः (1.4.27). With roots meaning to prevent, (ईप्सित) to forbid, the [illegible] from which one is forbidden in Apādāna. न वैदेशिकीं भाषाध्ययनाद् [illegible]: [illegible] [illegible], we do not prevent you from studying other languages, but --- [illegible]. परापवादसस्येभ्यो गां चरन्तीं निवारय, if you want to have the [illegible] of people in your grip, you should keep your tongue (the cow) from the crop of others' slander. [illegible] निवारयति [illegible], the mother forbids the girl from mischief.

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(31) अन्तर्धौ येनादर्शनमिच्छति (1.4.28), with the help of a screen or something, [illegible] to conceal oneself

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from somebody who is the term [illegible] the Ablative. उपाध्यायादन्तर्धत्ते शिष्यः Being an offender, the pupil is anxious that the teacher may not see him, and therefore conceals himself behind something. In the sutra येनादर्शनम् means यस्माददर्शनमिच्छति. येन is तृतीया in the sense of the agent of seeing by negation. मातुर्निलीयते कृष्णः, Krsna hides himself from the view of his mother. [illegible] the moon immediately disappears (vanishes) from the sight of the [illegible]. But in चौरान्न दिदृक्षते, there is no चौरकर्तृकं अदर्शनम्, but rather it is a man afraid of thieves, who stands in their presence, but dares not look at them, being afraid of them. Here there being no Ablative, चौर is put in the Acc.

आख्यातोपयोगे (1.4.29), when उपयोग means, viz. when there is regular receiving of lessons, the teacher (आख्याता) is put in the Ablative. [illegible] (Sural.1). [illegible] is [illegible] [illegible] गुरोरश्रौषम्, ... I have heard [illegible] from the teacher. But in the following sentence, there being no Ablative, षष्ठी in the sense of general relationship is used.

[illegible] (Durga.) hear from me as I describe the truth in detail. [illegible] is [illegible] for [illegible] to the [illegible], who comes to mean to hear, to [illegible] by virtue of the preposition. [illegible]

[illegible] (Com. Act 2). [illegible]

[illegible] (मनु: 8.180), [illegible] the actor. [illegible], [illegible] you come to [illegible]

[illegible] (Mbh. 3.2123). We [illegible] [illegible] in place of the [illegible], for there no sense of the Ablative. [illegible]

[illegible] (Mbh. 12.4.6.21), [illegible] for [illegible] that great merit accrues from the worship of the [illegible].

[illegible] (1.4.30), the agent of the action of [illegible] (पर. or [illegible]) i.e. the thing produced or born is the Ablative. [illegible] something is [illegible] [illegible] [illegible] from Brahman [illegible] Brahman is the प्रकृति, the source, the material. [illegible]

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(30) Ablative. न बिभेति कदाचन मायी [illegible] (Atharva. 5.11.4), who is not afraid of [illegible] the [illegible]. बिभेत्यल्पश्रुताद् वेदो मामयं प्रहरेदिति (Mbh. 1.1.68), the Veda is afraid of a man of a little knowledge, lest he should harm it. स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् (गी. 2.40), even a little of this Dharma (selfless कर्मयोग) saves one from a great danger. ग्लानिरेव शिरसो [illegible] पालयितव्याः (Mn. Ca.), the children are to be saved from the lapse of piety. [illegible]

(Gī. 3.0, [illegible].) प्रायेणाकृतकृत्यत्वान्मृत्योरुद्विजते जनः (Mbh.), mostly one is afraid of death for one [illegible] what one ought to have (before death comes). सम्मानाद् ब्राह्मणो नित्यमुद्विजेत विषादिव (Mn. 2.162). A Brahmana should

(shun) fear honour like poison. [illegible], is afraid of a reviler (slanderer). — See Mn. W. [illegible]

See सुभाषित. [illegible] गुरोः, a pupil who has committed an offence is afraid of the teacher. द्वितीयाद्वै भयं भवति (Upa.). Here even in the absence of the verbal sense of fear, 5th case-affix is used in द्वितीयात्. This is supported by the sutra [illegible] ( ); but this [illegible] a [illegible]-affix.

पराजेरसोढः (1.4.26). with परा√जि, a thing [illegible] is put in the ablative case. अध्ययनात् पराजयते, is tired of study, has lost heart in study. अध्ययनं न सहते, [illegible] is [illegible] something [illegible], [illegible]. But we say शत्रून् पराजयते with the Acc. of शत्रु (enemy), because शत्रु is not असोढ, but सोढ, [illegible] defeated, subjugated. परा√जि also means to lose. दुरोदरेण पराजयत द्रौपदीं [illegible] Yudhishthira lost Draupadi by gambling (i.e. gambled her away).

वारणार्थानामीप्सितः (1.4.27). with verbs meaning to prevent,

(ईप्सित) to forbid, the thing coveted from which one is forbidden is in Ablative. [illegible] प्रयतं [illegible], we do not prevent you for studying other languages, but -- [illegible] if you want to have the most people in your group, you should [illegible] your tongue ([illegible] of others' slander. [illegible], the mother forbids the girl from mischief.

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अन्तर्धौ येनादर्शनमिच्छति (1.4.28), with the help of a screen or something [illegible] when one wants to conceal oneself from somebody, who is then termed the Ablative. उपाध्यायात् अन्तर्धत्ते शिष्यः: Being an offender, the pupil is anxious that the teacher may not see him, and he therefore conceals himself behind something. In the sentence चौरान् न दिदृक्षते, the चौर is in the Ablative [illegible] [illegible] in the sense of the agent of seeing, [illegible] मातुर्निलीयते कृष्णः, Krishna hides himself from the view of his mother. [illegible] the [illegible] immediately disappears (vanishes) from the sight of the cat. But in चौरान् न दिदृक्षते, there is no [illegible], but rather it [illegible] afraid of them, who stand in their presence, but dares not look at them, being afraid of them. Here there being no Ablative, चौर is put in the Acc.

आख्यातोपयोगे (1.4.29), when there is formal [illegible], viz. when there is regular receiving of lessons, the teacher (उपाध्याय, etc.) is put in the Ablative. [illegible] (Mal.1). [illegible] गुरोः [illegible] ... I now [illegible] from the teacher. But in the following sentence, there being no Ablative, षष्ठी in the sense of general relationship is used.

[illegible] रामायणीम्. [illegible] (Dkc. 2.) hear from me as I describe the book in detail. [illegible] is [illegible] for [illegible] of the [illegible] class, who comes to me to hear, to listen by virtue of the prefix [illegible]. [illegible] (Com. Act 2). [illegible] यो [illegible] (मनु: 8.120), [illegible] when [illegible] [illegible], he [illegible] the actor. [illegible], [illegible] you come to [illegible] [illegible]? [illegible] (Mbh. 3.2123). [illegible] in place of the [illegible], for there are [illegible] of the Ablative. [illegible] (Mbh. 12.[illegible]), I have [illegible] [illegible] great merit accrues from the worship of the [illegible].

जनिकर्तुः प्रकृतिः (1.4.30), the agent of the action of producing (generating) viz. the thing produced or born; the Ablative is [illegible] from which something is [illegible]. ब्रह्मणः प्रजाः प्रजायन्ते, [illegible] proceeds from Brahman [illegible] Brahman is the प्रकृति, the source, the material. [illegible]

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(32) शृङ्गाच्छरो जायते, a tortoise springs from (i.e. becomes [illegible]) the [illegible] ... [illegible] arrow out of a horn (i.e. a horn changes into an arrow). कामात् क्रोधोऽभिजायते: anger comes from desire (i.e. desire changes into anger). तस्माद् एतस्मादात्मन आकाशः सम्भूतः, आकाशाद् वायुः, वायोरग्निः, अग्नेरापः (Tai. Upa.). Here आकाश, etc. are in Ablative. It cannot be [illegible] is employed because of the upapada, सम्भूत (जात) etc. understood; न शाड्वलात् [illegible] (Caraka 1.32); there is no springing up of a shoot from something else than a seed.

भुवः प्रभवः (1.4.31). The source (प्रभव) of becoming [illegible] is called Apadana. भुवः is the genitive form of the verb भू (√भू used in the abstract sense with the suffix क्विप्). हिमवतो गङ्गा प्रभवति, the Ganga rises from Himalaya. काश्मीरेभ्यो वितस्ता प्रभवति, the river Jhelum rises from Kashmir. Here the Himalaya and Kashmir are not the Ganga and Vitasta transformed, in other words Himalaya or Kashmir are not the prakrti / the material cause of Ganga and Vitasta. Hence the Ablative here could not be accounted for by the preceding Sutra. Thus this new injunction was called for. अग्नेर्देवाः प्रभवन्ति (R. 3.9.30), [illegible] (Vayu P. 4.2.(24)) are additional examples of this rule.

ल्यब्लोपे कर्मण्यधिकरणे च. To denote the object or the site of an understood form ending in ल्यप्, we use the 5th case-affix. इदमहमनृतात् सत्यमुपैमि (Yajus. 1.5). I give up untruth and resort to truth. Here अनृत is the object of परित्यज्य (त्यक्त्वा). प्रासादात् प्रेक्षते [illegible] (M.R. 1.7), thinking [illegible] seat on the throne. Here too आसनात् = आसने स्थित्वा. [illegible] (Cam. 4.2). [illegible] corresponding to your station (गुणानामनुरूपम्) [illegible] (Mahabh. 5.37.20), [illegible] wise [illegible] (source of blessings) [illegible] (Mahabh. 7.146.47). गुणान् [illegible] Here गुण is the object of the ल्यप् form उद्दिश्य [illegible] otherwise the Acc. [illegible]

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(33) [illegible] (Amar)

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Saṃśaptaka [illegible] (place) the battle-field. [illegible] (Harṣa 2.125.23) : [illegible] (Ait. Br. 3.2.11). श्वशुरात् = श्वशुरं वीक्ष्य [illegible] (Ku. 7.60), the reader [illegible] by the enemy in a short while. [illegible] (Mā. 1.2.17). [illegible] (Śā. Bh. 1.2.11). [illegible] (Śak.), therefore love in secrecy should be made after close examination. विशेषात् [illegible] (RV. 1.10.2). [illegible] leaving one top.

Similarly we have [illegible] (the [illegible] of the horses [illegible] adorned by Indra, the thunderbolt-holder) [illegible] (Ki. 8.3.4). [illegible]

We have the 5th case after [illegible] of a condition [illegible] meaning Pushpamitra [illegible] in the [illegible] sanctuary, [illegible] Agnimitra [illegible] Vidisha [illegible]. Here [illegible]

The [illegible], where are you coming? From Pāṭaliputra. [illegible] Here the ablative is not expressed in words, yet the sense of ablative is there, easily understood. On this the Bhāṣya says: [illegible], [illegible] should be understood as the sense of Kāraka affixes.

The Genitive Case

The Genitive is not a Kāraka; it generally expresses the relation of [illegible] instances where it is a genuine Kāraka. The agent or the object is connected [illegible]

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(32) [illegible] जायते, a tortoise springs from (is born of) [illegible] शृङ्गाच्छरो जायते, an arrow is produced out of a horn (orig. a horn changing into an arrow). कामात् क्रोधोऽभिजायते, anger comes from desire (orig. desire [illegible] changing into anger). [illegible] [illegible] [illegible], [illegible], [illegible], [illegible] (Jai. Upa.). Here [illegible] etc. with Ablative. It is not 5th case ending is employed because of the upapada, [illegible] (पूर्व) etc. understood; [illegible] [illegible] (Caraka 1.32); there is no springing up of a shoot from something else than a seed.

भुवः प्रभवः (1.4.31) The source (प्रभव) of becoming [illegible] is [illegible] Ablative. (भुवः) is the [illegible] form of the [illegible] भू (√भू involves in an abstract sense with the [illegible]) हिमवतो गङ्गा प्रभवति, the Ganga rises from Himalaya. काश्मीरेभ्यो वितस्ता प्रभवति, the river Vitasta rises from Kashmir. Here Himalaya and Kashmir are not the Ganga [and] Vitasta ... transformed [illegible], in other words Himalaya or Kashmir are not the material cause of Ganga & Vitasta. Hence the Ablative here could not be accounted for by the preceding Sutra. Thus this new injunction was called for. [illegible] (R 3.9.30), [illegible] (Vajra P. 4.2.(24)) are additional examples of the [illegible].

ल्यब्लोपे कर्मण्यधिकरणे च. To denote the object or the site of an understood form in -ल्यप्, we use the 5th case-affix. [illegible] (Yajus. 1.5). I give up untruth and resort to truth. Here 'अनृत' is the object of [illegible] (or [illegible]). [illegible] (M. R. 1.7), [illegible] [illegible] [illegible] [illegible] here. Here [illegible] = [illegible]. [illegible] कुमार[illegible] निर्जितः (Cām. 9.2). + corresponding to [illegible] ([illegible]).

[illegible] (Mbh. 5.37.20), his wise one [illegible] ([illegible] of pleasure) chooses [illegible] (worldly [illegible]). [illegible] (R. 6.7.196.47). कुमार [illegible] [illegible] going [illegible]. Here [illegible] is the object of the [illegible] form [illegible]; otherwise the Acc. [illegible]

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(33) [illegible] संग्रामात् [illegible] (Ram.)

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Sansk[illegible] [illegible] (place) the battle field. समय = pledge, vow. समयात् = समयं [illegible]. यदा प्रीति [illegible] ग्रामाद् [illegible] गमत् (Hari. 2.125.23): [illegible] = [illegible] ग्रामं परित्यज्य (or [illegible]). [illegible] (Ait. Br. 3.2.11). श्वशुरात् = श्वशुरं वीक्ष्य. [illegible] (Ku. 7.20), the [illegible] by [illegible] a short while. मुहूर्तात् = मुहूर्तं [illegible]. प्रयात् प्रपात् (Mu. 1.2.11). [illegible] (Sk. Bh. 1.2.11). [illegible] बाहुल्यम्, तदा [illegible]. अतः [illegible] संगतं स्युः (Sak.), therefore love in secrecy should be made after close examination. [illegible] विशेषमाक्रिय, यदमानो [illegible] (RV. 1.10.2). [illegible] = सानु परित्यज्य, leaving one top. Similarly we have [illegible] = ग्रामात् ग्रामान्तरं गच्छति, प्रासादात् प्रेक्षते (= प्रासादमारुह्य प्रेक्षते), [illegible] (the [illegible] of the [illegible] adorned by Indra, the thunderbolt-holder), [illegible] (Pan. 8.3.4). [illegible]

We have the 5th case after [illegible] of a [illegible] form [illegible] in [illegible] (Mahabh.), meaning Purvapaksha [illegible] in the fire sanctuary, [illegible] the [illegible] Vedic [illegible]. Here [illegible].

In [illegible] where [illegible] from Pataliputra. [illegible] पाटलिपुत्रात् [illegible]. Here the [illegible] expressed in words, yet the sense of ablative is there, [illegible] understood. On this the Mahabhashya says: [illegible], [illegible] should be understood as the sense of Karaka affixes.

The Genitive Case

The Genitive or [illegible], in generally expresses the relation of a [illegible] to a genuine [illegible] (the [illegible]

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[illegible] (12.3.65)

(34) in connection with a verbal derivation takes the 6th case-affix, which is the [illegible] कर्तृकर्मणोः कृति षष्ठी।

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[illegible] भवतः शायिका, it is your turn to sleep. Here भवत् is कर्तरि षष्ठी, 'भवत्' being the agent of शयन (sleeping) and शायिका (= शयनपर्यायः) is a verbal derivation with the suffix ण्वुल् (=अक). [illegible], going in a beautiful statement. Here 'युष्मद्' is the ~~agent~~ karta, who makes the statement. Here comes also in the same way the verbal derivation e.g. व्याज (= [illegible]) [illegible] ब्राह्मणाः [illegible]. Here ब्राह्मण is the agent. [illegible] (MBh. [illegible] 2.20). [illegible] = किं, कृतो विकारः, [illegible] विकारः।

[illegible] जिज्ञासा। [illegible] व्याजस्य [illegible]। पुरां भेत्ता (destroyer of the cities). वज्रस्य भर्ता (holder of the thunder-bolt) [illegible] [illegible]: Here [illegible], [illegible], व्याज, पुर्, [illegible] are the objects, connected with the verbal derivation, जिज्ञासा (enquiring) etc. Hence [illegible] are put in the Genitive. ~~[illegible]~~ The prescription [illegible] is called कर्मणि षष्ठी, when the agent or the object is connected in sense with a verbal derivation. If they are connected with a तद्धित (a secondary suffix), being formed by a taddhita suffix, they are put in the [illegible]. [illegible] व्याकरणं [illegible] [illegible], [illegible] (science of grammar) [illegible] [illegible] [illegible], [illegible] a carpet. In [illegible] the suffix इन् (a taddhita) denotes the agent, the karma [illegible] and therefore takes the 2nd case-affix, we have शास्त्रम् [illegible].

नेताऽश्वस्य स्रुघ्नस्य स्रुघ्नं वा। Connected with a कृत् suffix (Primary derivative suffix) the object of the root [illegible] takes Accusative [illegible] put in the Genitive and the [illegible] optionally. [illegible] [illegible] which takes the षष्ठी optionally, [illegible] द्वितीया.

The adverbial adjuncts (क्रियाविशेषण), being regarded as object do not take the 6th case-affix: [illegible] (कृत), [illegible], कुटिलं व्रजति (व्रज्) (moves crookedly).

[illegible] उभयप्राप्तौ कर्मणि (2.3.66). When [connected] with one and the same kṛt [illegible], the object [illegible] takes the 6th case-affix and not the agent, which [illegible] is put in the Instrumental:

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(35) आश्चर्यो गवां दोहोऽगोपेन, it is a marvel that a blind person climbs a mountain. Here [illegible] the agent being अनुक्त takes the 3rd case-affix. विचित्रा जगत: कृतिर्हरे: शब्दानामनुशासनमाचार्येण, [illegible]
that the child आदृत्य (a [illegible] of आदृत्य) taught his parents.
Here अध्यापन is अनुक्त, [illegible] a कृत् suffix ल्युट्. शिष्या: is the
object [illegible] शिष्य, the agent of अध्यापन (teaching). शिष्य being
अनुक्त unexpressed (unspoken) by the krt suffix ल्युट्, takes the 3rd case-affix.
शेषम: स्वशक्त्यो[illegible] [illegible] अनुदिते [illegible] उभयप्राप्तौ कर्मणि: The present
rule restricts the [illegible] of the [illegible] — [illegible] the same suffix with
which the subject and the object are connected. If the krt suffixes are
two [illegible], [illegible] both the agent and the object would take
the 6th case-affix: आश्चर्यो गवां दोहोऽगोपेन [illegible], [illegible]
[illegible] उभयप्राप्तौ: [illegible] a wonder that as soon as [illegible]
[illegible] the Brahmans appeared (on the scene). Here [illegible] is the object
after connected with a krt suffix & [illegible] is the agent connected with [illegible].
Both are put in the [illegible].
It should be noted that this restrictive rule is applicable only
when both the agent (कर्तृ) and the object (कर्म) are expressed or
invariably implied. This is clear from the Bhāṣya on
[illegible] ( ). पुंसो [illegible] नपुंसकम् . [illegible] पुंसो गन्तव्यो योगः [illegible]
[illegible] karma [illegible]. [illegible] being invariably implied, but
the agent and the object are [illegible] connected with the same suffix
([illegible]) in yoga. Here [illegible], the [illegible] agent
takes the [illegible] [illegible]. The fuller sentence is पुंसो
[illegible]. In Pā[illegible] [illegible] (1.4.28),
the object of [illegible] (not seeing) is [illegible] invariably
implied, hence the agent [illegible] is in the [illegible].
[illegible] (Vār.). The krt suffixes
[illegible] under the section starting with [illegible] ( )
are excluded from the [illegible] this rule: [illegible]
[illegible] (we desire to learn grammar)
Here both the agent and the object are expressed by the [illegible].
(or [illegible]) शेषे विभाषा (Vār.). In the case of other suffixes taught in
[illegible] the section beginning with [illegible], the rule is optional;
[illegible]. Some interpreters of
the Aṣṭādhyāyī, consider the rule applicable in the case of all
krt suffixes whether taught in the said section or elsewhere:
[illegible]. This makes the present
[illegible] ordained
[illegible] (2.3.67). [illegible], participial krt suffix

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(36) in the present tense, the agent is put in the genitive:
[illegible] [illegible] = [illegible]
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as the agent. The suffix क्त is विहित in the sense of the present
[illegible] : , he is respected by [illegible].
षष्ठी takes the argument [illegible] when it means honoring,
knowledge. [illegible] इति [illegible], he is honoring
by [illegible]; he is very [illegible] respected by the [illegible] (the people)
[illegible] इदं [illegible] पूर्वं [illegible], a person
who acting [illegible] thoughtfully; [illegible] [illegible] for him & which [illegible] & the proceeds. It will be later
laid down that षष्ठी is prohibited in the case of क्त (Vide [illegible]
(3.2.69), the present rule lifts the prohibition and [illegible]
enjoins the use of षष्ठी in particular cases. The sutra is
therefore a प्रतिप्रसव:

[illegible] (2.3.68). With क्त in the sense of [illegible]
(which is the action), we have षष्ठी to denote both the agent
& the object: इदमेषामासितम्, this is the place where they sat.
इदमेषां शयितम्, here is the place where they slept. इदमेषां भुक्तम्
this is the place where they took their meals. In all these we have
we have षष्ठी of the presence of the agent. [illegible]
this is the place where we ate. But [illegible], क्त is
in the sense of भाव (action) and therefore [illegible] is not expressive
of [illegible] of the agent. The अधिकरण is expressed by the
indeclinable इह = on this place.

न लोकाव्ययनिष्ठाखलर्थतृनाम् (2.3.69). This rule [illegible]
[illegible] the over-extension of the rule कर्तृकर्मणोः कृति
(2.3.65) with the substitute of लः [illegible], शानच्, कानच्,
क्वसु, कि, किन्, [illegible] the कृत् suffixes, उ, उक्, and the
indeclinables, निष्ठा suffixes (क्त and क्तवतु), खलर्थ (a [illegible])
in the sense of खल्, शानच्, [illegible] and तृन्; the [illegible] affix
शतृ — [illegible] [illegible], what a [illegible] of a
[illegible] studying the Veda. [illegible] — [illegible]
[illegible], the Brahmans, who have learnt the Vedas, are
worthy of salutation. उ — [illegible]
desirous of asking [illegible], the child approaches the mother. [illegible]
[illegible], one who [illegible] the reality, the ap-
proaches the guru.
उक्त [illegible] [illegible] — the case of उक too,
the षष्ठी is prohibited: [illegible]
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[illegible], these days the boys have become [illegible]
the [illegible] as the [illegible] [illegible]

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(37) [illegible]: कन्यानां वयः, the complexion is fit to [illegible] gold in the shade and [illegible] the bees. [illegible]

[illegible] वाराणसी [illegible], they say, the Rākṣa [illegible] has the habit of [illegible], Vārāṇasī. [illegible] इति [illegible], a slander [illegible] the matters of others as a matter of habit. This is [illegible] the word [illegible].

[illegible] (Vārt.). The Vārttika says that the use of [illegible] after a object of [illegible] with [illegible] is permitted (is not prohibited) in popular speech. [illegible]. In the Veda, probably [illegible] there [illegible] the [illegible], [illegible] of the object: [illegible] (तै० सं० 1.6.6.). This may be further [illegible], [illegible] popular speech, the [illegible] is [illegible] with the suffix [illegible] and in the plural, [illegible].

N.B. There are examples of the [illegible] are: [illegible] [illegible]). [illegible] (with [illegible]. [illegible] (M[illegible]). [illegible] — they would [illegible] alone [illegible] to follow the truth. [illegible]

खल — [illegible] for [illegible] would [illegible] [illegible]

पुच (in the sense of [illegible] [illegible] difficult for you to [illegible] [illegible] — [illegible]

खल) [illegible]. [illegible] (You have [illegible] a great [illegible]. शातन् — [illegible] [illegible] कुमारः [illegible], the young prince of the [illegible] looks [illegible] very handsome. [illegible] ✗ — [illegible] [illegible], the Brahmana brahmacārin going through [illegible] the entire [illegible] shines bright. [illegible] — [illegible] (RV. 7.57.2), [illegible] the [illegible] in logical [illegible] and [illegible] the [illegible] of analogy. [illegible] (Mbh. [illegible]). [illegible] (Mbh. 1.222.5). [illegible] (Kir. 3.27). Here [illegible] the [illegible] of the action (really) performed by the [illegible] of [illegible] the meaning. [illegible] (Mahā. 4.19), [illegible] Indra [illegible] [illegible] many a battle as a leader of the army & as a dispeller of the [illegible]. [illegible] , be a habitual

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✗ [illegible]: [illegible]

(38) elevation of your relatives and humiliation of the [illegible] [illegible] [illegible] लोकान्तर [illegible]
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a standard of their principle [illegible] endeavours himself [illegible]

॥ ✓ द्विष: [illegible] ( ). The object of the [illegible] takes the 6th case-ending optionally: [illegible] [illegible] [illegible] [illegible], [illegible], hating others, a fool acts against his own interests.

[illegible] [illegible] (2.3.70). The object connected with [illegible] in the sense of the future [illegible] [illegible] in the sense of [illegible], [illegible] takes the 6th case-ending: [illegible] [illegible] [illegible], the [illegible] in the morning to the [illegible]. [illegible] [illegible] [illegible] [illegible], we are going to the [illegible] to learn grammar. [illegible] [illegible] [illegible] [illegible] [illegible] (R. 2.54.25), people would come to [illegible] gardens and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] (R. 6.71.16), after some time a [illegible] king, [illegible] would come from the city [illegible] in order to [illegible] sage [illegible]. [illegible] [illegible] [illegible] [illegible] (R. 1.1.34), he went to the forest to [illegible] the [illegible] of Rāma. Here the compound [illegible] [illegible] is not permitted by Pāṇini. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], we are going to the village after a long time, we [illegible] [illegible] [illegible] would be [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] (Bh. [illegible] 2.30.1). Here in [illegible], we have [illegible] suffix [illegible] [illegible] [illegible]. [illegible] [illegible] (of the future the subjunctive permissible only in the Veda. [illegible]

[illegible] — [illegible] [illegible] [illegible], [illegible] [illegible], we [illegible] a [illegible] (rupees) [illegible] [illegible], but [illegible] [illegible] to repay. If the [illegible] is [illegible] to be conveyed, we should have [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], he [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible].

[illegible] the Sutra, [illegible] we have [illegible] [illegible] by [illegible] the suffix [illegible] (where after [illegible] [illegible] [illegible] [illegible] [illegible] replaced by [illegible]) [illegible] [illegible] [illegible] [illegible] [illegible] ( ) in the sense of the future. Here [illegible] [illegible], [illegible] [illegible], he wants [illegible] [illegible] [illegible] [illegible] [illegible] ([illegible]) Though the sense of the futurity of the [illegible], the suffix [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] in the sense of the futurity. Ācārya Pāṇini [illegible] [illegible] [illegible] [illegible] (3.3. [illegible]) accepts 3rd [illegible] in the sense of the future.

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(39) [illegible], [illegible], but it is the [illegible] of the [illegible].

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[illegible] (Kā. [illegible]) [illegible] it is the [illegible]

[illegible] [illegible] (which is [illegible] Kṛt suffix) [illegible]

षष्ठी: [illegible] (Raghu [illegible]). Here is the [illegible] [illegible] in place of [illegible] (षष्ठी), [illegible] being the [illegible] (the [illegible] of [illegible]). [illegible] [illegible] in my duty, to be done by me. [illegible] [illegible] (Śāk.). Here is it that on seeing the person, [illegible] one came by an [illegible] [illegible] [illegible] in the hermitage. [illegible] = [illegible], [illegible]. '[illegible]' is the agent. In the alternative, '[illegible]' would be all right. [illegible] [illegible] (Śiś. 2.58.47). Here in the first hemistich we have the use of the [illegible] suffix and of the [illegible] suffix in the 2nd hemistich, and ajeya is [illegible] with the potential suffix [illegible] coming after जि to conquer. This use of the two [illegible] in one and the same verse shows that they are equally [illegible].

[illegible] (Vā.), when both the agent and neither object are [illegible] with a Kṛt suffix of the [illegible] [illegible] [illegible]. षष्ठी: [illegible]. Here [illegible] is the agent and [illegible], the [illegible] of the [illegible] of the [illegible].

[illegible] (2.3.58). Here [illegible] refers to the sense of [illegible] or [illegible] in the foregoing sūtra, which ordains the use of षष्ठी. The present sūtra [illegible] [illegible] [illegible] for the object [illegible] [illegible] (= [illegible]) in [illegible] [illegible] in gambling. If [illegible] [illegible] [illegible] we have the द्वितीया [illegible] = [illegible] (= [illegible]).

[illegible] (2.3.59). In the case of [illegible] preceded by a preposition, षष्ठी & द्वितीया are equally valid: [illegible] [illegible]. [illegible] [illegible]. Here the [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] (Ra. [illegible] 8 (Anuṣ. 4210), the [illegible] [illegible] [illegible] [illegible] as they go [illegible] staking their life.

The Locative Case

the site or substratum [illegible] [illegible] (place or thing where) [illegible] of action primarily [illegible] [illegible] the agent or the object [illegible] [illegible] is thereby the

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 the immediate site of action is termed अधिकरण.

And अधिकरण [illegible] औपश्लेषिक, वैषयिक, अभिव्यापक. औपश्लेषिक is contact. सामीप्य (proximity) [illegible] is very near to contact, therefore सामीप्याधिकरण [illegible] औपश्लेषिक. The nimitta (purpose of [illegible]) is covered by विषय. when आधार means thorough contact, [illegible] pervasion, it is called अभिव्यापक.

स्वयुक्तस्याधिकरणे च (2.3.36). The 7th case-affix is used to express अधिकरण and also after words in compound with words meaning दूर or समीप (distant or near). कटे आस्ते देवदत्तः Devadatta sits on a mat. The आधार (site) of sitting is primarily Devadatta, [illegible] who is the आश्रय of sitting and कट (the mat) [illegible] secondarily. स्थाल्यां पचति ओदनम्: the cook [illegible] rice in a boiling utensil. Here स्थाली is the primary substratum of the action of cooking. Both these are instances of औपश्लेषिक अधिकरण. मोक्षे इच्छास्ति [illegible]. [illegible] [illegible] [illegible], the sense of belonging [illegible] ([illegible]). [illegible] मुक्ताफुरिताइव [illegible] (namely [illegible] stand for salvation (liberty). Here मुक्ति is the निमित्त (purpose). These are instances of वैषयिक अधिकरण. ~~[illegible]~~ ~~[illegible]~~. तिलेषु तैलं दध्नि [illegible] सर्पिः [illegible] (श्वेताश्व). [illegible] [illegible]. These are instances of अभिव्यापक.

[illegible] औपश्लेषिक अधिकरण.

[illegible] गुरौ वसन् [illegible] (Ka. 2.67). गुरौ वसन् living in the company of the guru (here, the teacher). [illegible] (Ait. Br. 8.1). सरस्वत्यां = सरस्वत्याः समीपे, [illegible] near Sarasvati, on the bank of Sarasvati. [illegible] [illegible] (R. Kaṭha. 1.75.7), [illegible] in the presence of [illegible]. [illegible] (R. 1.66.5), the [illegible] [illegible] [illegible] [illegible] [illegible] (Ait. Br. 8.2), the ~~[illegible]~~ Kṣatriya class [illegible] [illegible] the Brahmins

(Ma. bh. 5.33) [illegible] the Brahmins [illegible] [illegible] [illegible]:
~~[illegible]~~ [illegible] [illegible] the [illegible]
[illegible] (R. 9.12.41), on whom ~~[illegible]~~ (by whose grace) [illegible] [illegible]. [illegible] (Mundaka 5).
~~[illegible]~~ [illegible] by Cāṇakya.
[illegible] (Mundaka. 5.4), charity, [illegible]

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(41) [illegible] to a rich man out of avarice for money. [illegible]

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[illegible] (2.53.23) [illegible] (3.67.7); [illegible] (4.169) [illegible] a sensible person [illegible] a Brahman [illegible] (3.1.77). Here [illegible]

Sometimes the speaker [illegible] in place of some other [illegible]. Such [illegible] (16026) [illegible] being the object of [illegible]. Similarly [illegible] (6.62), [illegible] a blow [illegible] (2.30.44) [illegible] (4.461), [illegible]. Here [illegible] (3.58.11) [illegible] (3.2.2.5). Here [illegible] (Vasu [illegible] 2.12). [illegible] proper [illegible] (19.71.1) [illegible] (13.3.24). Here [illegible] Abl. [illegible]. The [illegible] in place of the [illegible].

[illegible]

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* [illegible] sometimes, the [illegible]

गुरौ वसति [illegible] [illegible] ([illegible]
[illegible] अवाङ्मुखो गुरो [illegible] ([illegible]
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2.242). गुरोः गुरुवशे. [illegible] [illegible]
Kam. (8. 34.9.) [illegible] (Śak.). [illegible]
[illegible] मानात् कुरुते न [illegible] (Vikram. 12.47). कुचे = [illegible]
[illegible] (Gahl.). [illegible]
[illegible] (R. 2.6.21), = [illegible] Rāma to be made king. [illegible] [illegible] 4); [illegible] a longing for [illegible]? [illegible] a longing; [illegible] generally [illegible] (सौकिकी)

* [illegible] (Kir. 2.2.3). [illegible]
See Bhāṣya [illegible] (Har. 2.53.17). [illegible] (Ku. 11.55). [illegible] (R. 2.45.32). [illegible] (Śi. 3.4.9.2). [illegible] (RV. 8.45.34), O Vedic Indra, [illegible] for one offering or for two [illegible] or for [illegible]
[illegible] (R. 1.66.9). [illegible]
[illegible] (Ā. 3. 2.1.1); [illegible] for a [illegible] of this [illegible]. [illegible]
(Ci. [illegible] 40.86), [illegible] the [illegible] of oil, ghee & honey [illegible] is good. [illegible]
[illegible] (Ku. 1.66), [illegible]
[illegible]
(Amara) [illegible]
[illegible]

[illegible] (Mbh. [illegible] 229). On [illegible] Nīlakaṇṭha's comment [illegible] [illegible]
[illegible] for getting [illegible]. [illegible]
[illegible] (Mbh. Kar. (8) 56, 53). [illegible]
[illegible] = [illegible] [illegible]?
[illegible] ॥
(Mbh. Anu. 145.29).
[illegible] on the [illegible] (the four) Vedas. * From a slip

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(43) The cultured (Shishta) [illegible] ... [illegible] — place of other, i.e. [illegible] allegiance [illegible]. There are a few [illegible], showing [illegible]

mal preference: [illegible] (Sr. Kn.), where [illegible] we have [illegible], for [illegible] there ... [illegible] preference to [illegible] ... [illegible] because of [illegible]. [illegible] (Bh. [illegible]). [illegible] (Mbh. [illegible] 2. 9) [illegible] in place of [illegible]. [illegible] (Apa.). [illegible] (Km. 8. 3[illegible]). If [illegible] ... the [illegible]

Skt. [illegible] ... [illegible] ... the [illegible] ... [illegible] (Chh. Up. 3-2-11). Here [illegible] ... [illegible] (the [illegible] being [illegible])

In [illegible] (1.1.5) etc. we have [illegible] in the sense of [illegible], [illegible] is the [illegible]. This is also [illegible]

[illegible] (Var.), where a [illegible] suffix [illegible] (3.3) ... [illegible] ... [illegible] ... [illegible] Veda ... [illegible] ... [illegible] or [illegible]

[illegible] = [illegible] ... [illegible] ... The [illegible] of the agent [illegible] in the sense of [illegible]

Section III Vibhakti
Upapada Vibhakti

So far we have dealt with the [illegible] vibhakti. Now we come to [illegible] upapada vibhakti [illegible] when a [illegible] takes a case [illegible] by virtue of its being [illegible] some word used in proximity, it is called upapada Vibh. [illegible] (उपद)

उपपद = [illegible] पदम्
उपपदविभक्ति [illegible] ...

X [illegible] (5.2.88). [illegible]

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(44) In this section, we shall treat of the Upapada [illegible] where we [illegible] speaking [illegible] Upapada Vibhakti [illegible] the first case-affix (प्रथमा) which is are enjoined to express a certain sense. It should be noted that all Upapada vibhakti [illegible] set aside the 6th case-affix.

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प्रथमा, 1st case-affix

प्रातिपदिकार्थ लिङ्ग परिमाण वचन मात्रे प्रथमा (2-3-46). The 1st case-affix is employed to express the sense of a crude form (प्रातिपदिक) only, the gender besides the crude form, the measure besides the crude form, and the number. प्रातिपदिकार्थ — [illegible] [illegible] grammatical word [illegible] (परिमाण) [illegible] general. The meaning [illegible] prātipadika [illegible] prātipadika [illegible] जाति (द्रव्य) or व्यक्ति [illegible] [illegible] gender [illegible] with a fixed gender [illegible] instances of प्रथमा [illegible] प्रातिपदिकार्थमात्र. उच्चैः, नीचैः (indeclinables) कृष्णः, श्रीः, ज्ञानम्. [illegible] Vibhakti [illegible] [illegible] Vibhakti [illegible] By [illegible] the [illegible] replaced [illegible] Visarga [illegible] euphonic combination. Besides, they [illegible] [illegible] [illegible] prātipadikārtha [illegible] प्रातिपदिक [illegible] particular gender [illegible] [illegible] To express the [illegible] प्रातिपदिकार्थ [illegible] particle [illegible] 1st case-affix [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] प्रातिपदिकार्थ [illegible] [illegible] [illegible] श्रीः.

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*/ [illegible]

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(45) To express the [illegible] of all the number [illegible] no Vibhakti [illegible] express [illegible] the [illegible] प्रत्यय (प्रातिपदिक) [illegible] [illegible] प्रत्यय [illegible]?
The प्रत्यय ([illegible]) is necessary to make the [illegible] [illegible] other, [illegible] in a sentence.

सम्बोधने च (2. 3.47). In the sense of invoking, we use the प्रथमा of the [illegible] invoked. हे देवदत्त! हे [illegible]. Here सु (प्रथमा) is [illegible] as हे देवदत्त [illegible] [illegible] [illegible] word [illegible].*

हे देवदत्त! [illegible], [illegible] [illegible]: In instances
This प्रथमा is called आमन्त्रित.
[illegible] the [illegible] would justify the प्रथमा in हे देवदत्त [illegible] by [illegible] the [illegible] [illegible] प्रथमा. This [illegible] should be [illegible] to be in the sense of a [illegible]. [illegible] —
हे देवदत्त [illegible] the [illegible] of the [illegible] ([illegible]) [illegible] the [illegible] [illegible] [illegible] [illegible] of the [illegible], [illegible] ([illegible]) [illegible] [illegible] [illegible] [illegible] the [illegible]. Here देवदत्त [illegible]
In other words [illegible] [illegible] with [illegible] ([illegible])
when [illegible] has [illegible] the [illegible] [illegible], the प्रथमा [illegible] the sense of the [illegible] only.

'आम्रेडित' [illegible] द्वितीया [illegible] ([illegible])
उभसर्वतसोः कार्या धिगुपर्यादिषु त्रिषु । — आम्रेडित repeated form.
द्वितीयाऽऽम्रेडितान्तेषु ततोऽन्यत्रापि दृश्यते ॥

[illegible] in [illegible] with उभयतः, सर्वतः ([illegible]) [illegible], [illegible] — [illegible], [illegible], — some other [illegible], [illegible], [illegible] the द्वितीया — उभयतो [illegible] [illegible] कृष्णं, on both sides of the [illegible] [illegible] [illegible]. Here the [illegible] (the [illegible]) is in no way connected with the verbal action [illegible] by the [illegible] or [illegible], [illegible]. This [illegible] the. The द्वितीया — [illegible] [illegible] [illegible] उभयतः सर्वतः [illegible] [illegible] (Kṣira in Amara), [illegible] [illegible] [illegible] of the [illegible].
[illegible] द्वितीया [illegible]. [illegible], [illegible], [illegible]. [illegible] [illegible] [illegible] (R. 1. 56. 23). [illegible] [illegible] [illegible] (Śat. Br. 5. 1. 2. 18), the Adhvaryu [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] just below. But if nearness [illegible], we have the [illegible] [illegible] [illegible] [illegible] [illegible] ([illegible]

* ([illegible]) .
[illegible]

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(46) [illegible] 3.26). [illegible] ... a [illegible]

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[illegible] a pimple has grown just on the tip of your nose [illegible]; there is a dark spot just below your lower lip. [illegible], I would gladly ... [illegible] (Kath.), the ... idea of the ... [illegible] ... (2.4.6), the ... [illegible] Trika who had fallen into a well ... [illegible] — Afterwards [illegible] ... [illegible] = near. [illegible] ... [illegible] (Car. Sar. 8.36). At about the time of [illegible] ✗, [illegible] appears ... [illegible] (Mbh. 4.38.5), when ... [illegible] ... there is a ... [illegible] (Kasi), ... [illegible] for the ... [illegible]

Acc. pl. [illegible] of [illegible], a ... [illegible] (RV. 1.73.6), the streams flowed ... [illegible] ... [illegible] ... the habitat, ... [illegible] ... the commentator of the Veda ... [illegible] ... (Athar. 20.92.2), ... [illegible] ... (RV. 6.25.5), O Indra, there is ... [illegible]

✗ See [illegible] Sayana & Pischel [illegible] ... [illegible] (Mbh. 3.2.2.3.11) ... [illegible] ... [illegible] ... by some body.

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(47) [illegible] p. 46 [illegible]

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(R. 1.11.4) [illegible]

[illegible] (R. 2.15.7), I [illegible]

[illegible] (R. 7.152) [illegible]

[illegible] (R. 10.77) [illegible]

[illegible]

[illegible] (K. 5.) [illegible]

[illegible] (R. 3. .) [illegible]

[illegible] (Ast. 2.554) [illegible]

[illegible] (K. 7.83) [illegible]

[illegible] (Kh. 3.8) [illegible] Kapittha [illegible]

[illegible] (P. 3.4) [illegible]

[illegible] (RV. 10.162.4) [illegible]

[illegible] (S'. Br. 1.1.3.4) [illegible] 3 [illegible]

[illegible]

[illegible]

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[illegible] (Baudh. 2.7.14.12) [illegible]

[illegible]

(Tait. V. 1.3.4.7)

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(418) [illegible] of eating. [illegible]
([illegible]), [illegible]
[illegible]
[illegible]
[illegible] (Bhasya). [illegible]
([illegible]). [illegible] (Mbh. 7.143.11)
[illegible]

एनपा द्वितीया (2.3.31). Words — composite [illegible] दक्षिणेन
[illegible]
[illegible] permitted [illegible] दक्षिणेन ग्रामं (ग्रामस्य)
[illegible] a garden to the south of the village. उत्तरेण
ग्राम (ग्रामस्य) [illegible]

Some [illegible]
[illegible]
[illegible] (R. 2.98.5), [illegible]
[illegible] (2.3.2), [illegible]
[illegible] hide of the bull.

पृथग्विनानानाभिस्तृतीयाऽन्यतरस्याम् (2.3.32). Words [illegible] composite with पृथक्, विना, नाना take द्वितीया, तृतीया and पञ्चमी. [illegible]
[illegible] follows from 2.3.29. [illegible]
[illegible]
[illegible] life [illegible] without [illegible] ✗

Otherwise [illegible] द्वितीया [illegible] विना —
[illegible], what flowers [illegible]
milk? [illegible] (Mbh. [illegible] 27.21) [illegible]
which does not lead to loss of life.

[illegible] (Mbh. 2. [illegible])
[illegible] +

[illegible]
[illegible] (2.7.3[illegible])
[illegible]
[illegible] falling [illegible]?

[illegible]
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[illegible] (Bha. [illegible] 119)
[illegible]

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(49) { ✗ P. 48 — The three equivalents are mentioned in the Kāśikā. [illegible] [illegible] [illegible] [illegible] Here we have ऋते हिरण्यं देवदत्तम्.

However in the Veda we come across [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

(RV.) } कं विना [illegible] [illegible] [illegible] [illegible]

[illegible] विना [illegible] [illegible] [illegible] ॥ (Bhā. 1.116)

[illegible] [illegible] [illegible] (of a [illegible]).

An example of [illegible] for [illegible].

[illegible] नास्ति विना [illegible] नास्ति विना [illegible] ।

[illegible] नास्ति विना [illegible] [illegible] [illegible] ॥

There is no assimilation unless there is [illegible].

[illegible] (1.4.84). when a [illegible] which is a cause is implied, it is called [illegible]. [illegible] [illegible] interesting mark

[illegible] (2.3.8), a word in construction with a karmapravacanīya takes the [illegible] [illegible] [illegible] [illegible].

P. 48 + [illegible] [illegible] [illegible] विना [illegible] (Ś. Br. 3.5.4.5), [illegible] [illegible], leaving space meaning a [illegible]. [illegible] विना [illegible] [illegible] [illegible] ( ). [illegible] [illegible] property. [illegible], without finding the [illegible] property in the [illegible] [illegible] [illegible] (V.P. 1.17.58), no [illegible] [illegible] material cause.

विना [illegible] [illegible] (Pañca. 1.43), the Sandal tree grows nowhere else than the Malaya mountain.

On [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] immediately rainfall. [illegible] [illegible] [illegible] [illegible] is both a [illegible] [illegible] [illegible] [illegible] cause of rainfall. The [illegible] [illegible] [illegible] is [illegible] [illegible] is the [illegible].

[illegible] (1.4.85), when the sense of the [illegible] is implied, [illegible] (no more indication of Hetu) as [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible], the army [illegible] ~~arranged~~ in close proximity to the river. Here [illegible] is [illegible]. If [illegible] [illegible] [illegible] [illegible] we would have [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] add a more ~~beautiful illustration~~ [illegible] [illegible] [illegible]

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[illegible] [illegible] the Aryan found of physical purity [illegible] dwell in [illegible] [illegible] along

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(50) [illegible]

हीने (1.4.85) [illegible] inferiority, [illegible] of [illegible]

[illegible] अनु अर्जुनं [illegible]; all [illegible]

inferior to Arjuna [illegible] अर्जुन [illegible] द्वितीया, for [illegible]

K. & Arjuna [illegible] [illegible] with [illegible] [illegible]

[illegible]: [illegible] (रक्षित) [illegible] inferior to [illegible].

※ उपोऽधिके च (1.4.87). When उप [illegible] implies [illegible] inferiority or superiority, [illegible] is [illegible]:

In [illegible], we should have द्वितीया, but सप्तमी is specifically enjoined in the sense of superiority. We have therefore द्वितीया only in the sense of inferiority.

उप पाणिनिं [illegible] वैयाकरणाः.

लक्षणेत्थम्भूताख्यानभागवीप्सासु प्रतिपर्यनवः (1.4.90).

अभिरभागे (1.4.91). When the relation of लक्षण & [illegible] is implied, when we [illegible] what a [illegible] this or [illegible], or when we are speaking of share or [illegible] (or repetition), [illegible] प्रति, परि, अनु [illegible] are K[illegible], and अभि too, [illegible]

भाग (share) or वीप्सा. [illegible] प्रति [illegible] अनु [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] lighting [illegible] [illegible] a momentary flash of lighting [illegible] [illegible] [illegible], the [illegible] the flash of

lightning. [illegible] — [illegible] प्रति [illegible] — [illegible] well-behaved towards [illegible]

[illegible] [illegible] [illegible] अनु [illegible] [illegible]

[illegible] [illegible] of [illegible] therefore called [illegible]

when we talk of [illegible] the person having the share [illegible]

[illegible] प्रति, परि & अनु take द्वितीया [illegible]

[illegible] [illegible] [illegible], when [illegible] falls [illegible] share, please give it me, [illegible]

[illegible] प्रति [illegible], [illegible]

[illegible] — [illegible] [illegible] प्रति

[illegible], therefore [illegible] [illegible]

change of [illegible] [illegible]

[illegible] respectively, [illegible] of [illegible] [illegible] K,

when we talk of [illegible], [illegible] its [illegible]

[illegible] [illegible] [illegible] [illegible]

Here we [illegible] [illegible] [illegible]

N.P. ~~[illegible]~~

[illegible] अनु — [illegible] [illegible]

[illegible] [illegible] (Ashṭā. 1.4. 3-4), [illegible] [illegible]

[illegible] [illegible] [illegible]

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[illegible] implied, but only [illegible]

[illegible] : [illegible]

[illegible] (Ashṭā. 1.4. 3-4) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

(51)

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they are, the practice of [illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] (Kam. Artha. 1.19.16), [illegible] ... Here too there
is no [illegible]

[illegible] (1.4.95). [illegible] — the [illegible] of 50 [illegible]
[illegible] ... [illegible]
[illegible] (Ath. 11.1.21), may I [illegible] all
[illegible] wealth (or splendour). [illegible]
[illegible] surpasses the celestial [illegible] beauty.
[illegible] (Haras. Kr. 5.2.11)
[illegible] (Mbh. 7.188.43),
Either Acharya Drona [illegible] Pandava (Arjuna) or Arjuna
[illegible] (Hai. Se. 5.1.5.
25) [illegible] ... [illegible]
[illegible] (Mr. 2.145) [illegible]
[illegible] ... in the light of the [illegible]
[illegible] 3.1.57.' says Medhatithi.
[illegible] (2.3.35), [illegible] ... [illegible]
[illegible] ... They take [illegible]
These case-affixes are employed in the sense of '[illegible]'
([illegible], etc.) and [illegible] expressing additional
sense. [illegible] ... [illegible]
[illegible] ... from the village [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] (Ragh. 10.31).
[illegible] (Mr. 3.130). [illegible]
[illegible], meaning [illegible] language
[illegible] (2.3.5) [illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... whole [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]

[illegible] (hoarse, interrupted). [illegible]

[illegible] ... [illegible]

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(52.) [illegible] ... [illegible]

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(52) attended by [illegible] (the [illegible]) [illegible]

[illegible]

(R. 6. 92. 35). The fight between Rāma and Rāvaṇa [illegible]

either for a night, a day [illegible] for a मुहूर्त or even for a [illegible]

[illegible] मुहूर्तं [illegible]

[illegible] (Abhi. R. 33. 20) [illegible]

[illegible] continuing for a night [illegible]

[illegible], the [illegible] continued for the [illegible] day, [illegible]

[illegible], employed for a month [illegible]

[illegible], [illegible] for a month [illegible]

[illegible], a [illegible] for a kośa.

[illegible]

[illegible] (Mbh. 2. 7. 3)

The assembly hall [illegible], [illegible]

with [illegible] yojanas in breadth, [illegible]

in length [illegible] five yojanas in height.

3rd case – after

years

[illegible] (1[2]. 3. 6) [illegible]

[illegible] a [illegible] after it has finished. The [illegible] time

the span [illegible] takes the

action (effect fulfilment)

continues 3rd case – again:

& [illegible], [illegible] by a [illegible]

[illegible] for 12 years [illegible]

[illegible] [illegible], will [illegible]

[illegible], the [illegible] (a [illegible]) was [illegible]

completed by [illegible] years [illegible]

([illegible]) [illegible] in a month [illegible]

[illegible], [illegible] accomplished [illegible]

[illegible] ([illegible]). [illegible] (Si. 5. 1. 40)

the [illegible], [illegible] in 2 months, [illegible]

as [illegible]

[illegible] (Mbh. 1. 62. 52), [illegible] the sage Vyāsa completed

the composition of the Mahābhārata in 3 years.

But in [illegible] (Yogab. [illegible])

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[illegible]

[illegible] take [illegible] the Samasa [illegible]

years. [illegible]

(53) the lapse of [illegible] [illegible] years [illegible] the [illegible] [illegible]

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Similarly — [illegible] (M. R.) [illegible] [illegible] pleased. It [illegible] [illegible] [illegible] took a number of days to learn that the [illegible] was [illegible]. It [illegible] [illegible] [illegible] [illegible] after the lapse of a number of days.

सह युक्तेऽप्रधाने (2.3.19) [illegible] [illegible] comparison with सह [illegible] [illegible], साकम्, सार्धम्, समम्, [illegible] etc., [illegible] [illegible]. [illegible] [illegible] [illegible] पुत्रेण सह आगतः पिता. Here the [illegible] of पुत्र [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] शशिना सह याति कौमुदी सह मेघेन तडित् प्रलीयते (Ku. 4.33) [illegible] [illegible] [illegible] [illegible] along with the [illegible] [illegible] [illegible] along with the cloud.

[illegible]: सह [illegible] (Br. Sh. Sam. 5.262); the people declare that the [illegible], [illegible] born along with [illegible] ([illegible]).

सह: [illegible] (Ku. 4.32), the [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. 'वृद्धिः' [illegible] [illegible] when only [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] (Magha). [illegible] [illegible] (Pān. 1.2.70), [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] (Amaru). Here [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of सह. [illegible] [illegible] (Ch. U. 6.8.1) [illegible], [illegible] [illegible] the [illegible] [illegible] [illegible] (Brahman) [illegible] [illegible] [illegible] (M. R. [illegible]) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

येनाङ्गविकारः (2.3.20) The [illegible] [illegible] (a defect) [illegible] [illegible] [illegible] the defect of the person is [illegible] [illegible]: अक्ष्णा काणः, blind of one eye. [illegible] [illegible] (lame [illegible] [illegible]) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] (Magha 1.70). The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

हेतौ (2.3.23) The [illegible] of a [illegible], [illegible] [illegible] [illegible]. [illegible] [illegible] — [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. One [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible], [illegible]

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(54) ... an attribute — any one of ... can be a हेतु. Only ...

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... [illegible] ... — n. All this is summed up in [illegible] by

Bhartṛhari — [illegible] ... (Vākya 3.7.24-25). The

Kāśikā has a very significant comment ... [illegible] ... but fitness for it is the

हेतु. Hence ... [illegible] ... for they ... good family or ...

yet ... fitness ... गुणहेतौ ..., here गुण is हेतु, ... गौरवर्ण (fair complexion), ... it is

Karaṇa ... Elsewhere हेतु

(purpose) ... [illegible] ...

... for the purpose of study.

[illegible] (2.3.21). [illegible] ...

... [illegible] ... Amara ...

... [illegible] ... person ... तृतीया ...

... [illegible] ..., did you see a person ... by his holding a Kamaṇḍalu? ...

..., by his matted hair, he looks like a ascetic. ...

... [illegible] ..., brothers ... having a common ...

... happens. ... (P. 1.3.11), the ... of a

... [illegible] ... (... 3.5.1), ...

... [illegible] ... by the ... of a child ...

... (Amara). The whole ... [illegible] ...

... [illegible] ... Therefore p. 56 top

5th ... [illegible] ...

Additional examples of तृतीया ... of

हेतु — ... [illegible] ..., for whatever reason a

virtuous person feels ashamed, a vicious one feels ...

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4.5), the marriage is called ... when ... the father

makes a prayer for ... his daughter. ...

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(55) [illegible] (R. 2. 89),

[illegible] the [illegible] [illegible]

See [illegible] (Ki. 3. 60), the husband is happy [illegible] the wife [illegible] the husband. [illegible]

Bhāgya [illegible] (3. 51) The [illegible] who [illegible] worked for [illegible] [illegible] (5. 26.), [illegible] out [illegible] by the [illegible]

[illegible] (Rgh. [illegible] (4) 52. 6), the Brahman being pleased [illegible] in order to vouchsafe [illegible] 3 boons. [illegible] (Ragh. 12. 15), [illegible] to offer Lakṣmī (refreshed splendour) [illegible]. [illegible] fortune

[illegible] (Ku. 2. 45), [illegible] a [illegible] father [illegible] [illegible]

[illegible] comp., [illegible]. The meaning [illegible] a male [illegible] (aṃśa) being born [illegible] [illegible] comp. [illegible] blind because of [illegible]. [illegible] (R.V. 1. 102. 8). [illegible] because of [illegible] [illegible]

Rāma [illegible] by a [illegible]

[illegible] (Ki. 2. 2) [illegible]

[illegible] short of a [illegible]. [illegible]

[illegible] (Ku. [illegible]).

[illegible] (IKa..),

[illegible]

[illegible]

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[illegible]

 Under 3: cf. p. 54.

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notes ([illegible] (.. 33.31) [illegible] ... clever fools ... as if he were ... of diplomacy ... by the population. [illegible]

Additional instances of तृतीया after [illegible]

1 तं राजा [illegible] (Ku. 7.27). By making [illegible] (the threefold purpose of life) [illegible] (Śak.) [illegible] (Mbh. 3. 80. 29) [illegible] as she came.

स्वागतेनागतां तां तु भगवानभ्यभाषत (Mbh. Anu. 18. 78). His Holiness addressed her saying 'welcome to you', as she came. अपाङ्गैरापतता पतन्ति यामते [illegible] दिनोत्सवैः। तान्निवेशयन् कारुस्तैर्नि [illegible] (Ku. 3.183). [illegible] = [illegible]. [illegible] स्थूणा [illegible] तत्र (Atharva 10.7.8). स्कम्भ = a pillar, prop (of the world) कियता = कियता = how much. धर्मेण प्रजाः प्रतिपालय, let reign, rule their subjects according to Dharma धर्मेण = धर्मानुसारेण. येन [illegible], येन [illegible], we have तृतीया here in the sense of [illegible] difference. (प्रियमप्रियेण [illegible] ददाति, सुखसुखेन ददाति) giving away with ease, without feeling the pinch of parting with. [illegible] जठरेण [illegible] (Hit. 2.33). जठरेण = जठर प्रदर्शनेन, exposing the belly [illegible]. [illegible] ब्राह्मणो दैवतम् [illegible] (Ait. Br. 7.13), [illegible] ब्राह्मण [illegible], Agni is the presiding deity of a Brahmana.

Similarly we have तृतीया [illegible] in the Rv — [illegible] [illegible]।

[illegible] (RV. 1.7.1.2) [illegible] (... 13)

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(57) मम भर्ता महत्तेजा वयसा पञ्चविंशकः (R. 3.47.10). In other words [illegible], my husband is 25 years old. [illegible] वयसा [illegible] (.. 45). [illegible] (Katha. [illegible] 204)

[illegible] (Mr. [illegible]). [illegible] walking with a [illegible]. [illegible]

[illegible] (Mr. 8.273), telling an untruth, one should be made to pay a fine of B[illegible].

मूर्खोऽपि [illegible] (Ks. 11.6), though a fool by [illegible] [illegible]. [illegible] हृदयेनापि [illegible] (Harsa, 3). हृदयेनापि [illegible] = हृदयमध्ये प्रीयते, his heart was pleased. यदा तु परिहीनः स्याद् वाहनेन बलेन च (Mr. 7.172), when the king finds that he is deficient in the means of transport and forces. वाहनेन परिहीनः = [illegible] वाहनः.

[illegible] तथा [illegible] (Mr. 8.274). तथ्येन = तथ्यम्, truly. [illegible] milk [illegible] curd. महती देवता ह्येषा नररूपेण तिष्ठति (Mr. 7.8). नररूपेण = नररूपमास्थाय, assuming the form of a human being. [illegible] (Mr. 1.32). [illegible] (का० [illegible]) himself, being the [illegible]. [illegible]

[illegible] कर्तव्यतया [illegible] (Hals. Vc. 3.8.58). कर्तव्यतया = [illegible] [illegible]. [illegible] (Mr. 1.72). [illegible] (Mr. 1.107). [illegible] = extra. [illegible] (Br. Sl. Sam. 9.12), [illegible] योजनानां प्रमाणेन [illegible] (वामन०) प्रमाणेन [illegible] परमार्थेन [illegible] (Sak. 2.). परमार्थेन = परमार्थ इति, as the truth, O friend do not take my word spoken in jest for a statement of fact. [illegible] (Mubh. [illegible]). [illegible] equivalent to saying [illegible] [illegible], announcing the

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(58) [illegible], the gotra (the family name) and the [illegible] of a king. [illegible] (P. [illegible] 12.4.2). The [illegible] [illegible]

गुरुं गोत्रेणाभिवादयेत् (G. Gr. 3.11) [illegible]

नादित्यमभिमुखो न जघनेन (आसीत) (Gṛhy. Gr. 4.12.2.1)

जघनेन = पृष्ठतः कृत्वा. behind and back. यजमानो वा एष निदानेन यत् पशुः (Ait. Br. 7.1) निदानेन [illegible] when the cause is taken into account. गिरं ते [illegible]

चतुर्भिः [illegible] शतं ददामि (Si. K). Here चतुर्भिः [illegible] determinant of excess. [illegible] हृदयेन पराजितः (Yog. V. 6(2).102.11). हृदयेनापराजितः = [illegible] जितहृदयः. पराजित = lose.

It may be observed that in all these instances of तृतीया there is either the sense of तादात्म्य (identity, identicality), or अवच्छेदकता (determinativeness) or being qualified. This is summed up in the following Kārikā (by the ancient) —

प्रकृत्यादिगणस्थानां तृतीया तु तदात्मताम्।
अवच्छेदकतां कुर्वित् [illegible] इत्यादि [illegible]॥

The 4th case - affix

तादर्थ्ये उपसंख्यानम् — In the sense of तादर्थ्य, one thing is for another, that another takes the 4th case-affix. यूपाय दारु, wood for making a sacrificial post. कुण्डलाय हिरण्यम्, gold for making an ear ornament. रन्धनाय स्थाली, [illegible] for cooking. [illegible]

Additional example

काव्यं यशसेऽर्थकृते व्यवहारविदे शिवेतरक्षतये।

सद्यः परनिर्वृतये कान्तासम्मिततयोपदेशयुजे॥ (K.P.)

Kāvya is composed (for the reader) to earn the means of living, to know usage (conduct of life), to ward off evil, to realize supreme bliss immediately [illegible]

a [illegible] for [illegible] a [illegible].

(59) to offer (you) instruction in a correct manner in your own ... Digitized by Sarayu Trust Foundation and eGangotri ... हित in the sense of [illegible] ... [illegible]. [illegible] ... [illegible] ... मनसे चेतसे धिय आकूतय उत चित्तये। मत्यै श्रुताय चक्षसे विधेम हविषा वयम्॥ (Ath. 6.41.1) For the mind, for memory, for intellect, for purposeful thinking, for consciousness, for the faculty of giving an insight into the future (= मत्यै), for scriptural knowledge and for the faculty of perception, may we worship them with oblations. रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः (Man. 1.65), the night is for the living beings for rest, and the day for work. दैवी सम्पद् विमोक्षाय निबन्धायासुरी मता (Gī. 16.5) the divine attributes are for liberation (emancipation) and those that are the demoniacal are for bondage. भूत्यै जागरणम्, अभूत्यै स्वपनम् (Yaj. 30.17), vigilance for prosperity and dormancy for adversity. अमा सते वहसि भूरि वामम् (Ṛk. 1.124.12) you carry much gifts for one who is close to you.

हितयोगे चतुर्थी वक्तव्या (Vā.). A word in composition with हित takes the 4th case-affix. हितमिदं [illegible], this medicine is good for the ailing. यस्तु [illegible] ... (Mbh. 5.) [illegible] — one who deceives oneself, how could he render service to others? यद् वाव जीवे [illegible] हितं तत् पितृभ्यः (Śat. Br.). वाव = निश्चितम्, surely.

नमःस्वस्तिस्वाहास्वधाऽलंवषड्योगाच्च (2.3.16). Here अलम् stands for its equivalents, समर्थः, शक्तः, प्रभुः, प्रभवति, पर्याप्तः etc. also. नमो ब्रह्मणे, नमस्ते वायो ([illegible] नमस्ते अस्तु ब्रह्मन् स्वस्ति मेऽस्तु (Ka. U.), Salutation to you, O Brahman, be well to me. [illegible] ([illegible]) [illegible] (Mugdha.), Salutation (obeisance)

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(60) (to Brahman) who was to be before anything came into being [illegible] is [illegible] and [illegible] of the ignorant.

[illegible] ब्राह्मणो भवेयुः (R. 3.23.24). In the [illegible] stands for [illegible] that is significant. In the [illegible] for [illegible], [illegible] does not signify anything. Hence in the following Arya of the Sahitya-Tattva-[illegible] [illegible] is [illegible] by this [illegible]

[illegible] मुनये [illegible] | [illegible] [illegible] & [illegible] [illegible] of [illegible] (understood). [illegible] — [illegible], the [illegible], is a [illegible] for the [illegible].

[illegible] (कुमारी) [illegible], the [illegible] is [illegible] for [illegible] (young girl).

Additional examples of [illegible] after & [illegible] ([illegible]) in the sense of [illegible]

[illegible] (Dada.) [illegible] (Dada.). [illegible] | [illegible] (Ku. 6.59), any [illegible] [illegible] to the ends of the quarters are not able to [illegible] the [illegible] of the [illegible] shown to you by you. [illegible] [illegible] (Bhatya), a single grain [illegible] enough to tell us about the condition of [illegible] the p.o. [illegible], honey + ghee mixed in equal quantities [illegible] the same [illegible].

Here [illegible], [illegible] is understood. [illegible] (Ku. 6.29), the [illegible] [illegible] by the good cannot be [illegible]. [illegible] (Raghu 8.40), medical treatment can lead to success only where one is [illegible] to live for some time more. [illegible] (= [illegible]) [illegible] (RV. 8.126), [illegible] killing of the [illegible], [illegible] as capable of

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(b) — उपनेतृ = ई है, प्रभवति. ...

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नत हेरवेर, दिवाद. ... प्रभवति (Āpa. Dh. 1.12.12). ... मोघो भवति। निवेदव कन्यका मोहाद पात्रे प्रतिपादिता। ... न, न पर्याय ... गुरावात्र हु (अथर्व.). ... = ... , may lead to, may result in. मोहात् = unwisely, injudiciously, ... अपात्रे प्रतिपादिता, given away (in marriage) to an unworthy person. अनुशय is regret, repentance.

... its equivalent means to have control over, the master of, to overcome, the words in construction with ... take ... — न ... लोगा: तदुत्था प्रभवन्ति (Car. Sū. 5.59) ... do not ... come ...

प्रभवति ... (Mbh.). ... to have control over, ... controller takes ... This is ... ...

कि ... प्रभवति (Make ...). ...

हि ... (Mbh. 1.18), though they have control over their ... husbands, ... ladies ... get angry without reason. ... देवकार्य प्रभुः ... हि ... (Ram. ...), ... fate prevails over me only, it prevails over ... ... Kaber, ... to ... ... of ... ...

स्वाहा — अग्नये स्वाहा = अग्नये ... , a good oblation for ... .

स्वधा — पितृभ्यः स्वधा, food for the manes.

... .

... स्वाहा ... (Jai. Br. 2.6.7.6), ... have ... , for the ... ... , ... , ... be an oblation of ... ghee. There is no sense of ... in अग्नये स्वाहा.

... (Ven), ... (...) ... (... change), the thing the object of change / take the ... —

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(62) मूत्राय कल्पते यवागूः gruel changes into urine.
उच्चाराय कल्पते [illegible] :- [illegible] changes into excrement. भक्तिर्ज्ञानाय कल्पते, devotion develops into knowledge (of the Lord).

उत्पातेन ज्ञापिते च (Vār.), the good or evil portended by a [illegible] phenomena takes the चतुर्थी.

वाताय कपिला विद्युत् आतपायातिलोहिनी।
पीता वर्षाय विज्ञेया दुर्भिक्षाय सिता भवेत् ॥

when lightning is tawny, it portends wind, when very red, it portends sunshine, when pale, it portends destruction of the harvest or the wheat, it portends famine.

तुमर्थाच्च भाववचनात् (2.3.15) Suffixes such as घञ्, & the like, enjoined under the heading भावे (3.3.18) which are enjoined in the sense of the future when [illegible] क्रियार्था क्रिया is superposed, such abstract nouns take चतुर्थी — यागाय याति. पाकाय व्रजति. भूतये प्रतिष्ठते, goes for prosperity. याति, व्रजति, प्रतिष्ठते etc. are क्रियार्थक्रिया, denote action done for the sake of another action यागाय याति means यष्टुं याति.

(यद्भुव) [illegible]

Writes a note beyond [illegible] [illegible] [illegible]

पञ्चमी

यतश्चाध्वकालनिर्माणं तत्र पञ्चमी (Vār.) a point from which distance (space) or period (duration) is measured takes पञ्चमी.

तद्युक्तादध्वनः प्रथमासप्तम्यौ, the space or distance measured from the point takes either प्रथमा or सप्तमी.

कालात् सप्तमी, if what is measured is period of time (duration), it takes सप्तमी only. Now we illustrate,

गवीधुमतः सांकाश्यं चत्वारि योजनानि (प्रथमा), चतुर्षु योजनेषु वा (सप्तमी), from गवीधुमत् सांकाश्य is at a distance of 4 yojanas. गवीधुमत् being the point of measurement (अवधि of [illegible]) takes पञ्चमी. The distance measured takes two case-affixes

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(63) सप्तमी or न तमी. कार्तिक्या आग्रहायणी मासे, the full-moon night of Mārgaśīrṣa [illegible] coming a month after that of Kārttika. कार्तिक्या: — has the 5th case-affix.

आश्वीनो वा इत: स्वर्गो लोक: (Ait. Br. 2.2.7), from here the heaven is [illegible] as a distance of one thousand [illegible]. [illegible] is a distance which a horse covers in one thousand days. अश्वस्य एकाहगमः आश्वीनम् is a distance which a horse covers in a day. It should be noted that the correct rendering of [illegible] 3 days ago, and [illegible] 3 days hence is

इत: त्रिषु दिवसेषु व्यतीतेषु देव:, इत: त्रिषु दिवसेषु आगामिषु देव:. इत: = पञ्चमी.

अन्यारादितरर्त्तेदिक्शब्दाञ्चूत्तरपदाजाहियुक्ते (2.3.29). Words in construction with अन्य (and its synonyms), आरात् (near or far), इतर, ऋते, conventional names of the quarters; the comp. words formed from अञ्च as the latter member, आहि, take पञ्चमी — जीव ईश्वराद् अन्य इति शाङ्कराणां मतम् The individual soul is different from the supreme soul, this view the adherents of S'aṅkarācārya [illegible]. [illegible] इतरा [illegible] देवदत्ताद् यज्ञदत्तो भिन्न:, [illegible] Yajña is different from Devadatta.

See Mo... — अन्यत्र कुशलप्रश्नात् पूर्णपात्रपदानाद्वा न किंचित् [illegible] कृष्ण जनार्दन: (a speech addressed by Vidura [illegible]), Kṛṣṇa wants nothing else than an auspicious [illegible] greeting, [illegible] a word of enquiry after health. [illegible] (Upa.), [illegible] (Impurity) [illegible] Ācārya. ग्रामा: [illegible] (Ca.

See App. Sū. 27.4), [illegible] [illegible] everything with a [illegible] [illegible].

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(64) दुष्ट : [illegible] कृतान्तं बुद्धिः, दुष्ट = (defined) as [illegible] meaning [illegible] that must belong to [illegible] is [illegible] निषेध, denial, refusal, taboo. [illegible] नापि [illegible] (Mudra. 1.19), the nature of the beautiful lotus differs from this form.

✓ [illegible] (Ath. 8.1.12), Keep away from the fire which consumes dead bodies. [illegible] [illegible]:, a garden in the vicinity of the village. [illegible]:, one should keep away from the enemy. [illegible], have people enjoying your confidence by your side. [illegible], he, rather than an ascetic, he lives only the guise of an ascetic. [illegible], though belonging to white class, a Śūdra is rather an Ārya. [illegible] (Ath. 20.126.12), O Indrāṇī, I am not happy in the absence of my friend, वृषाकपि (Vṛṣākapi). [illegible]:, there is no [illegible] without knowledge (of Brahman). [illegible] (A.S. 26.6), no pain without the means of wind (in the body), no inflammation without the means of heat, no swelling without the means of [illegible] (phlegm). [illegible] [illegible]:, a well to the east of the village. [illegible] ([illegible]), the Brahman came with having precedence to the [illegible] a class. Originally meaning the east, पूर्व here refers to time, for [illegible] previous. [illegible] (RV. 10.54.[illegible])[3], which

[illegible] [illegible] of [illegible] [illegible]

* [illegible] The Sutra reads [illegible]. This is taken to mean [illegible]: thereby a word which [illegible]

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(65) P. is comprehensive of this whole treatment before us (previously too).

[illegible] [illegible] [illegible], I shall [illegible] before it dawns.

अन्यारादितरर्तेदिक्शब्दाञ्चूत्तरपदाजाहियुक्ते (पा. 2.3.29); the [illegible] ceremony is to be performed before the eating of [illegible] [illegible].

The land — हिमवद्विन्ध्ययोर्मध्यं यत्प्राग्विनशनादपि।
प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्तितः॥ (मनु. 2.21)

i.e. The Land [illegible] between हिमालय to the north and Vindhya to the south, to the east of the place where the Sarasvatī disappears under the sands and to the west of प्रयाग is known as the Madhyadeśa (the Middle Land). [illegible] [illegible] [illegible] [illegible] (Tai. Br. 1.5.3.3), i.e. after the afternoon, and before the evening.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], having far to the north [illegible] [illegible] much of the [illegible] of the people living on the shore.

दक्षिणा दक्षिणाद् ग्रामात् वाहिनी, the river flows far to the south of the village.

अकर्तर्यृणे पञ्चमी (2.3.24) A debt, other than an agent, being the cause (हेतु) of an action takes ablative. This is an exception to तृतीया [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] शताद् बद्धः, Somebody [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]. He is therefore on this account confined.

A word for विभाषा गुणेऽस्त्रियाम् (2.3.25), An attribute which is a cause (of an action, etc.) & is not of the feminine gender takes पञ्चमी optionally. In case of [illegible], it takes the usual तृतीया. जाड्यात् (जाड्येन) [illegible] [illegible], [illegible] falls into the trap of [illegible], because of his own folly. [illegible] [illegible] [illegible] [illegible], another fellow [illegible] escapes because of cleverness.

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(66) On उणादयो बहुलम् (3.3.1) the Bhāṣya presents a Vārttika — बाहुलकं प्रकृतेस्तनुदृष्टेः. How to account for पञ्चमी in तनुदृष्टेः which is feminine. The answer — we notice ... present ... two parts ... C11

(ii) भावा → (गुणे स्त्रियाम्. By the 1st part, we have पञ्चमी ... where the हेतु is गुण (attribute) ... of the feminine gender. Similarly the sub-... helps in choosing पञ्चमी in नास्त्येव गुणवत्त्वात्.

न हि भावः ... युक्तः[x]: Here too we have पञ्चमी ... when ... is not a गुण (attribute). प्रेयो ... योग-क्षेमाद् वृणीते (Kath.), an ignorant chooses to have a pleasure-giving thing for the sake of well-being.

मा नस्तस्मादेनसो देव रीरिषः (RV. 7.89.5), O God, do not hurt us because of that sin.[x]

प्रतिः प्रतिनिधिप्रतिदानयोः (1.4.92). प्रति is karma-pravacanīya in sense of substitute and exchange (barter).

प्रतिनिधिप्रतिदाने च यस्मात् (2.3.11) A ~~word representing one~~ person from whom we have a pratinidhi (a substitute) and something from which we give ~~for~~ anything in exchange takes पञ्चमी — प्रद्युम्नः कृष्णात् प्रति, Abhimanyu is representative (or has substituted) of Arjuna, + तिलेभ्यः प्रति यच्छति माषान्, he gives माष in exchange for तिल. + Here तसि is optionally used in place of पञ्चमी. अन्नात् प्रति ... , the hapless one barters his honour (self-respect) with dear ... . उपानं ... प्रति ... (Mbh. 3. 197.15), let them take away ... in exchange for this pigeon.

पञ्चम्यपाङ्परिभिः (2.3.10). Words in conjunction with अप, आङ् and परि take पञ्चमी. ... when ... ~~...~~

~~... the पञ्चमी here ...~~ ... the ... अनुभवति ...

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(67) in the sense of व्याप्ति (inclusion) and आङ् in the sense of मर्यादा (limit exclusion) and अभिविधि (limit inclusion). आ त्रिगर्तेभ्यो वृष्टो देवः, it rained to the exclusion of त्रिगर्त. यदि तु आ त्रिगर्तेभ्यो वृष्टो देवः (ibid.). It should be remembered that यदि in this sense [illegible] is repeated optionally. We can say यदि त्रिगर्तेभ्यो वृष्टो देवः as well [illegible] यदि [illegible] (Pā. 3.1.19), [illegible] should [illegible] (this) with [illegible] after [illegible]. यदि [illegible] आ कुमारं यशः पाणिनेः, Pāṇini's fame extends to the young boys. Here आङ् is in the sense of अभिविधि. आ [illegible] आ च [illegible] लोको भारतवर्ष उच्यते, from Kashmir to the island Kanyā this land is called Bhārata Varṣa. आ मूलाच्छ्रोतुमिच्छामि, I want to hear from the very beginning. आ [illegible] up to the mountain Vindhya. Here आङ् is in the sense of मर्यादा. आ मुक्तेः संसारः, there is transmigration before liberation. आ प्रणखात् [illegible]

प्रणखात् = नखं नखं प्रारभ्य, up to the root of the nail.

An example of आङ् in [illegible] with आङ् in the sense of exclusion

[illegible] लोकेभ्यो [illegible] वलिभ्यः

✓ पञ्चमी विभक्ते (2.3.42), when an individual or group is distinguished from (compared with) another in point of merit or demerit, that another takes पञ्चमी. विभक्त in [illegible] means विभाग. It is an abstract noun, meaning division, distinction.

माथुराः पाटलिपुत्रकेभ्यः [illegible], the inhabitants of Mathurā are richer than the people of Pāṭaliputra. [illegible]

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[Left margin notes:] [illegible] [illegible]

Here two आङ्s in the sense [illegible] आ [illegible] [illegible] [illegible] ... until we are satisfied

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(66) On उणादयो बहुलम् (3.3.1) the Bhāṣya [illegible] a Vārttika – बाहुलकं प्रकृतेस्तनुदृष्टेः. How to account for [illegible] in तनुदृष्टेः which is feminine. The [illegible] – [illegible] [illegible] [illegible] [illegible] its two parts are (i) [illegible]

(ii) आत्मा → गुणोऽस्त्रियाम्. By the 1st part, we have [illegible] when the हेतु is गुण (attribute) and is of the feminine gender. Similarly [illegible] [illegible] [illegible] [illegible] – [illegible] [illegible] in नास्त्यगुणवत्त्वात्.

[illegible] वर्तते पूजा.* Here too we have [illegible] [illegible] [illegible] [illegible] is not a गुण (attribute). प्रेक्षो [illegible] [illegible] [illegible] (Kath.), an [illegible] chooses to have a pleasure-giving thing for the sake of well-being. मा नस्तस्मादेनसो देव रीरिषः (RV. 7. 89. 5), O God, [illegible] [illegible] [illegible] because of that sin.*

प्रति: प्रतिनिधिप्रतिदानयोः (1. 4. 92). प्रति is karmapravacanīya in sense of substitute or exchange (barter).

प्रतिनिधिप्रतिदाने च यस्मात् (2. 3. 11). A ~~[illegible] representing one~~ person from whom we have a pratinidhi (a substitute) and something from which we gain ~~[illegible]~~ anything in exchange take [illegible] – अभिमन्युरर्जुनतः प्रति, Abhimanyu is a representative (or [illegible] substitute) of Arjuna.+ तिलेभ्यः प्रति यच्छति माषान्, he gives māṣa in exchange for tila. + Here 'तसि' is optionally used in place of [illegible].

यस्मात् प्रति [illegible] [illegible] [illegible], the hapless one barters his honour (self-respect) with the [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] कपोतात् प्रति नयन्तु (Mbh. 3. 197. 15), let them take away bull [illegible] [illegible] [illegible] the [illegible] in exchange for this pigeon.

[illegible] परिक्रयः (2. 3. 10) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] → [illegible] take [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]

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[illegible] [illegible] [illegible] [illegible] [illegible] justify the [illegible] [illegible] – [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

(67) in the sense of मर्यादा (limit exclusion) and आङ् in the sense of अभिविधि (limit inclusion). आ पाटलिपुत्राद् वृष्टो देवः, it rained [illegible] exclusion of पाटलि. पर्यि परि त्रिगर्तेभ्यो वृष्टो देवः [illegible]. This should be [illegible] that परि is [illegible] repetition optionally. We can say परि त्रिगर्तेभ्यो वृष्टो देवः [illegible] परि [illegible] ... (Mr. 3.119), [illegible] against [illegible] again. परि [illegible] आ कुमारं यशः पाणिनेः, Pāṇini's fame extends to the young boys. Here आङ् is in the sense of अभिविधि. आ [illegible] लोको भारतवर्षमुच्यते, from [illegible] to the island Kanyā this land is called Bhārata Varṣa. आ मूलात् श्रोतुमिच्छामि, I want to hear from the very beginning. आ विन्ध्यात् [illegible] up to [illegible] Vindhya. Here आङ् is in the sense of मर्यादा. [illegible] greater before liberated. आ प्रपदात् [illegible] प्रपदात् = नखं [illegible] up to the root of the nail.

An example of [illegible] in [illegible] ... आङ् in the sense of [illegible] ... [illegible] लोकेभ्यो [illegible]

पञ्चमी विभक्ते (2.3.42), when an individual or group is distinguished from (compared with) another in point of merit or demerit, that another takes पञ्चमी. विभक्ते is the [illegible] means विभक्ते. It is an abstract noun, meaning division, distinction. माथुराः पाटलिपुत्रकेभ्यः आढ्यतराः, the inhabitants of Mathurā are richer than the people of Pāṭaliputra. [illegible]

Left margin: आ पाटलिपुत्राद् वृष्टो देवः (Mahā. 1.129.5) [illegible] ... आ [illegible] ... [illegible]

Here too आङ् is the sense of अभिविधि. आ [illegible] ... [illegible] ... until the [illegible] are [illegible]

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(64) [illegible] (Śat. Br. 5.1.4.8), nothing is faster than the mind. [illegible] (ऋ. 3.8). मौनात् सत्यं विशिष्यते (Bh.), speaking the truth is higher than silence. नास्ति सत्यात् परो धर्मः (Bh. 8.82 [illegible]) ... no [illegible] greater than the truth. [illegible] ([illegible] 2.34), to a man [illegible] by the people infamy is worse than death. [illegible] (Yogavā. 5.74.44), Freedom from hope (desire) is quite far better pleasure (& happiness) than even the kingdom, or heaven, or the moon, or the spring or even the embraces of one's beloved. [illegible] दीर्घमायुः (Car. Sū. 11.5), no curse greater than a long life of a pauper (having no means of life). [illegible] (Mbh. [illegible] 2.57), for a warrior no act is more damning than fleeing the battle field. [illegible] (तै० सं०), the [illegible] is inferior to the [illegible]. विश्वस्मादिन्द्र उत्तरः (RV. 10.86.1), Indra is the [illegible] of all. [illegible] (M.R. 2.7). [illegible] where there is [illegible] above this world. [illegible] (Bh. 10.112). Śīla is better [illegible] than [illegible] charity, and [illegible] is better than Śīla.

[illegible] (Ait. 19.2.3.), water is a better physician. [illegible] ब्राह्मणः [illegible] (ऐ० ब्रा० 7.3.3); Brahmana is superior to a [illegible] king. [illegible] (Śat. Br. 1.9.3.19) a man lives many years more than a hundred. [illegible] ([illegible])

[illegible] [illegible] dropped on the [illegible] for the [illegible] [illegible] no single [illegible]

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(69) [Śābar. 1.3.10], the Mlecchas are better skilled in catching & rearing (breeding) the birds (than the Āryas). [illegible]

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Illustrations of [illegible] पञ्चमी [in the context of [illegible]] have already been given. Here we add some more. नैव पुनः श्रुतपूर्वं [illegible] (R. 4.49.6), we have heard anything about them from anybody. [illegible] (Mn. 9.174), the son whom one purchases from his parents for adoption is called क्रीतक. [illegible] (Aṣṭā. H. 40.76), she shuns as worthless physicians as the [illegible] of Yama. [illegible] (R. .). In the presence of Mahārāja Daśaratha I pledged to kill them (the Rākṣasas).

Words in compounds with प्रभृति, आरभ्य, बहिः, ऊर्ध्व, परम्, उत्तरम्, अनन्तरम्, पुरः, etc. take the पञ्चमी (sanctioned by usage). We illustrate:

प्रभृति — कार्त्तिक्याः प्रभृति, from the full-moon night of Kārttika. [illegible], this person, [illegible] from birth as deserving of your [illegible] glance [illegible] mentioned by comparison. [illegible] (Ku. 5.86), from today, O you of drooping limbs, I am your slave. [illegible] as [illegible].

आरभ्य — [illegible] (P. Y. Bh.). Beginning with [illegible] is the [illegible] atmosphere [illegible].

बहिः — [illegible]

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x [illegible] have a suffix in the sense of [illegible]

(Ku. 5.86) [illegible] there.

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(70) गृहे गर्भिण्याम् ... he is [illegible] ... and [illegible] the [illegible] outside the house, he must therefore be in [illegible] ... [illegible] ... [illegible] (Ma. 2.103), he should be debarred from all religious performances [illegible] a [illegible] Brahman is [illegible].

like a slave

ऊर्ध्वम् — ऊर्ध्वं तु कालादेतस्मात् [illegible] सदृशं पतिम् (Ma. 9.90), beyond this period, [illegible] she should seek [illegible] husband suited to her. सप्तत्या ऊर्ध्वं संन्यासम् [illegible] (Ba. Dh. 2.10.17.6), after 70 years of age one should take to संन्यास, [illegible] say. भोजनं [illegible] (Go. Ar. 1.3.41), the [illegible] should take meals after the Brahmans who [illegible] done. ऊर्ध्वं: ऊर्ध्वं [illegible] ... (Ka. Sam. Ra. [illegible]), the [illegible] who [illegible] ... stand after 3 days.

(of ऊर्ध्वम्)

ऊर्ध्वम् — अत ऊर्ध्वं न जानीमहे, beyond this, we do not know.

अनन्तरम् — [illegible] अनन्तरम् (Ragh. 3.7), after the falling off of the dry leaves [illegible] ... comparison (peace) immediately follows renunciation (G. 12.12) [illegible] ... [illegible] (Ma. 2.19), अनन्तर:, adjacent, adjoining, or a slightly inferior to Brahmāvarta. [illegible] too is permissible: [illegible] ... अनन्तरं मम (R).

See Bhagv.

— पुरा — न पुरा ... [illegible] ..., one [illegible] heaven should not die before the completing of the [illegible] of life [illegible] for him. [illegible] ... पुरा (Y. G. 1.107), impregnation [illegible], the wife [illegible] before in the पुंसवन sacrament [illegible] the [illegible] ...

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(71) started throbbing.

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प्रमाण — शयीत गुरुणानुज्ञातः प्रबुद्धः प्रथमं गुरोः (Vas. 1.35), permitted by the guru, he should go to sleep and should get up before he does.

with प्रत्यय in composition, both the षष्ठ्यन्त & the सप्तम्यन्त are permissible as is evident by the sutra: प्रत्ययिनो [illegible] इणः स्वाम्यं। [illegible] इणः स्वाम्य. ¹.

पुत्रादपि धनभाजां भीतिः (मोह०). The पञ्चमी in [illegible] can be justified by the indication that the Vār. read on पञ्चमी विधाने (2.1.37) gives. There is no explicit injunction.

षष्ठी

षष्ठी शेषे (2.3.50). षष्ठी is employed after a qualifying word to express the relation of the possessor and the possessed, etc. which is शेष, other than कारक and other than the sense of the prati-padika. This case affix is termed शेषलक्षणा विभक्ति. We illustrate — राज्ञः पुरुषः, the king's man. Here we have स्व-स्वामि-भाव सम्बन्ध (the relation of the possessor & the possessed). वृक्षस्य शाखा. Here we have अवयवावयविभाव सम्बन्ध (the relation of the part & the whole). सुवर्णस्य ~~कुण्डलम्~~. हिरण्यस्य कुण्डलम्. ~~[illegible]~~ Here we have प्रकृति-विकृति-भाव-सम्बन्ध (the relation of the material and its modification). [illegible] शाला. Here we have the relation of [illegible] (the one coming of being for another). [illegible] मे [illegible] इति (Sh. M. 5.11.15), the holy ones may stay with me. Here we have the relation of proximity (सामीप्य). In all these cases,

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¹ यस्मादधिकं यस्य चेश्वरवचनं तत्र सप्तमी (2.3.9). तदस्मिन्नधिकमिति दशान्ताड्डः (5.2.45). [illegible] इत्युच्यते। [illegible] ॥

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(72) [illegible] [illegible] [illegible] Elsewhere too we have षष्ठी, when [illegible] is not intended to be expressed, only relationship in general is meant. कस्मिन् ह [illegible] [illegible] [illegible] [illegible] [illegible] (Magha), I hope you have some recollection of your having [illegible] as you are his darling. At the beginning of this chapter, we have observed [illegible] [illegible] [illegible] and its [illegible] repetition. Objects meant [illegible] [illegible] of a relation. Even [illegible] is there only if intended, otherwise [illegible] being intended, we have षष्ठी in यदि स्तुतस्य मरुतो अधीथ (RV. 7.56.15) If you remember, O Marut deities, our praise of you. अधीथ is 2nd per. pl. of लट् from अधि/इङ्. [illegible] [illegible] [illegible] [illegible] [illegible] (RV. 4.17.12) Here [illegible] is intended as [illegible] [illegible] — [illegible] [illegible]. [illegible] [illegible] (का. 2.3.52), [illegible] [illegible] [illegible] [illegible] [illegible], [illegible], [illegible] [illegible] who are in straits. [illegible] [illegible] [illegible] [illegible] ([illegible]) [illegible] (RV. 10.89.10), Indra rules over the heavens, Indra rules over the earth. In all these instances the optional षष्ठी is justified by the sutra [illegible] [illegible] [illegible] (2.3.52). [illegible] ([illegible]) [illegible] [illegible] [illegible] (RV. 1.131.4), man [illegible] of this [illegible] of thine. (= [illegible]) [illegible] = man. [illegible] [illegible] [illegible] [illegible] (RV. 8.48.5), being human beings, [illegible] [illegible] [illegible] [illegible] (?) [illegible] [illegible] [illegible] (RV. 8.29.6) [illegible] [illegible] [illegible] ([illegible]) (आप. श्रौ. 6.7.25.10). [illegible] is partitive genitive. [illegible] [illegible] is, [illegible] [illegible] [illegible], [illegible] [illegible].

[illegible] प्रतियत्ने (2.3.53). Imparting a new quality

[illegible] when [illegible] [illegible] [illegible] षष्ठी by virtue of their being connected with a [illegible] [illegible], [illegible] [illegible] [illegible]

[illegible] is called [illegible] [illegible] षष्ठी.

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(73). As a substance as the meaning of प्रतियत्न. When प्रतियत्न is implied, the object of √कृ intended as शेष takes षष्ठी, otherwise the usual द्वितीया. एधो दकस्योपस्कुरुते, fuel adds a new quality (heat) to water. For fuel एधस् and उदक (meaning water). दक is a synonym of उदक (water) [illegible] — [illegible]. In the sense of प्रतियत्न, कृ gets the augment सुट् (स्) & is conjugated in the आत्मनेपद, with the prefix उप. This explains the form उपस्कुरुते. विधुनो[illegible] [illegible]स्योपस्कुरुते, [illegible] lends an additional charm to the beautiful form.

When the sense is intended, we have the usual द्वितीया.

रुजार्थानां भाववचनानामज्वरेः (2.3.54). रुजार्थानां [illegible] इति वक्तव्यम् (Var.) भाववचनानां भावकर्तृकाणाम्, भावः कर्ता येषां (धातूनाम्) of the roots of which an abstract noun is the agent. [illegible] to have with ल्युट् in the sense of agency. √रुज् is used in the sense of √रुज्. When an abstract noun is the agent of √रुज् to afflict, to injure and others signifying the same, barring √ज्वर् with णिच् & सन्ताप with णिच्, the K.K. intended as शेष takes षष्ठी, otherwise usual द्वितीया — चौरस्य रुजति रोगः, चौरस्यामयत्यामयः. √अम् to ail रुजति. [illegible] But चौरं ज्वरयति ज्वरः (fever troubles the thief), चौरं

आशिषि नाथः (2.3.55) when नाथ् is used in the sense of prayer, the K. कारक intended as शेष takes षष्ठी, otherwise द्वितीया as usual. सर्पिषो नाथते, prays (to God) that he may have ghee.

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आशीः & आशिस्, prayer for something for one [illegible] आशिष. आशिषि नाथ [illegible]

(74) as √[illegible] [illegible] which restricts some of the Ātmane-pada of the √याच् in the sense of to pray for.

याच् has several meanings: begging, to be [illegible], to be [illegible], to pray for. The restriction is with respect to याच् in the [illegible] sense. In the other 3 senses, the Parasmaipada [illegible] though याच् is read as अनुदात्तेत् in the Dhātupāṭha. The Vtr. prescribes the [illegible],

(it takes [illegible] [illegible] (with [illegible] [illegible] [illegible] letter)

जासिनिप्रहणनाटक्राथपिषां हिंसायाम् (2.3.56)

The karma-kāraka when intended as शेष of these roots takes षष्ठी, otherwise the usual द्वितीया. By जासि, जस् [illegible] in its causative meaning to hurt, destroy or to strike is meant here. In other senses, जस् is preceded by उद् — चौरस्यो[illegible] [illegible], thinking to kill the thief. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: thinking, [illegible] of the Veda [illegible] the [illegible] [illegible], [illegible] who transgresses Dharma.

√नि-प्र-हन् — is to be understood [illegible] as हन्, [illegible] प्रहन्, when नि प्र-हन्, प्रणिहन्. Regularly [illegible] preposition [illegible] takes [illegible] than [illegible] [illegible], when taken separately, and नि[illegible], when taken in reversed order, as [illegible] [illegible]. [illegible] [illegible] (प्रह[illegible], नि-प्रहनि, प्रणिहनि), [illegible] [illegible] [illegible]

√[illegible] [illegible] [illegible] [illegible]: the king [illegible] [illegible] [illegible] [illegible] [illegible]. The root नट of the [illegible] [illegible] in the sense of [illegible] is here used in the sense of [illegible] by virtue of the preposition उद्, according to the maxim उपसर्गेण धात्वर्थो बलादन्यत्र नीयते, the meaning of a root is forcibly changed by a preposition.

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(75) [illegible] — [illegible] प्रजाः [illegible] [illegible] कुर्वन्ति [illegible], the king's [illegible] call [illegible] servants of the king (who may be) should oppress the innocent people.

कृष् belongs to the 1st Conj., and ~~[illegible]~~ is included in the कुटादि group the roots whereof shorten their vowel before णिच्. ~~[illegible]~~ But कृष् with णिच् ~~[illegible]~~ would be कर्षि, for this is the form desired by the Ācārya. It would be incorrect to say [illegible]. मर्यादाः परिजिघांसति [illegible] राजा [illegible] the king desiring to preserve the bounds of ~~[illegible]~~ behaviour annihilates the terror in [illegible] when there [illegible] destruction of life, the द्वितीया is quite appropriately used.

व्यवहृपणोः समर्थयोः (2.3.57) The karma kāraka is intended to take the षष्ठी when व्यवहृ & पण् (व्यवहृ+पण्) take the षष्ठी, otherwise the usual द्वितीया. समर्थ = समान+अर्थ, the final अ of समान is merged in the following अ of अर्थ, falling under the category of शकन्ध्वादि. व्यवहृ and पण् both mean (having the same sense) to stake in gambling & to invest in business. शतस्य व्यवहरति । [illegible] i.e. stakes or invests a thousand in business. In the alternative, when not synonymous, we can say शतं व्यवहरति, ब्राह्मणं पणते.

The Sūtras here interpreted & illustrated are only an amplification of षष्ठी शेषे (2.3.50). The Ācārya wants us to fully comprehend the said rule and to that purpose there (are) additional aphorisms. Elsewhere also we find the application of षष्ठी शेषे: [illegible] (Kir. 7.28). We could as well say [illegible] in the same [illegible]. [illegible] (R. 3.1.16), [illegible] ([illegible], ते वां [illegible] ([illegible]) Kullūka on Manu (2.201). [illegible] (R. 5.42.9). [illegible]

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(76) [illegible] (हरि. 3.7.10). आ [illegible]
= [illegible] (Ait. [illegible] 3.5.7).
(स मां शुश्रूषमाणम्)। [illegible] [illegible] [illegible]
[illegible] [illegible] मम शुश्रूषते [illegible] (R. 2.8.18)
... [illegible] [illegible] [illegible]. In the alternative we could say मां शुश्रूषते. [illegible]
[illegible] [illegible] वा [illegible] वा शुश्रूषते
(कौ. अर्थ. 6.1.2) ~~[illegible] could be replaced by [illegible] if the object [illegible] [illegible] [illegible].~~
[illegible] to hear [illegible] or wants to listen to him who comes from [illegible]. If the object is intended to be expressed [illegible] relationship, we use द्वितीया — कच्चिच्छुश्रूषसे तात पितरं सत्यविक्रमम् (R. 2.100.7), I hope you, O dear son, serve your father who is truly valiant [illegible]
[illegible] [illegible] [illegible]. [illegible]
[illegible] (Mbh.). [illegible]
(R. 2.100.49). [illegible] [illegible] (Ait. Br. 1.6). The people believe him who says "I have seen." उद्धृत्य हि न प्रजानाति [illegible] (Kām. Arth. 12.1.16?), he who knows to the thing, [illegible]. [illegible] दैत्य [illegible]
(Hari 1.54.49) [illegible]. I would engage in battle [illegible] evil-minded Daitya in the battle-field. In the alternative, [illegible] say तं दैत्यं प्रति [illegible].

When the other kāraka than the karma are intended to be expressed as शेष, we employ the 6th case affix to express them. We also have:
रङ्गस्य दर्शयित्वा निवर्तते नर्तकी यथा नृत्यात् (Sām. 59), as the dancing girl, having shown [illegible] to the spectators in the theatre. Here रङ्गस्य is in place of रङ्गाय, रङ्ग being in dative. [illegible]
[illegible] CC-0. Prof. Satya Vrat Shastri Collection. [illegible] (Ragh. 12.56), he (Dasha-ratha)

(79) distributed Vigraha [illegible] under the name of oblation amongst

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the [illegible] [illegible]; ~~[illegible]~~ used for वर्तकारणम् Dative used. विभेजे = विभज्य ददौ, gave after dividing. तं [illegible] [illegible] भूर्या वर्तिष्यणां वर्णयन् (Raghu. 11.29). [illegible] [illegible] distributed him amongst the birds.. [illegible] is the Dative case, [illegible] being intended to be expressed, षष्ठी is used in the sense of [illegible]. यो वः शिवतमो रसस्तस्य भाजयतेह नः (RV.10.9.2), make us participant in your most blissful flavour.

भाजयत = भागिनः कुरु. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] पुनरपि [illegible] [illegible] [illegible] (Malati. 20.23). Having pledged ~~[illegible]~~ [illegible] [illegible] received something in return; pledging ~~[illegible]~~ with another and receiving something in return. Here [illegible] not being intended, what is [illegible] pledged the person with whom the pledge is made takes षष्ठी. ([illegible] [illegible] in place of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] (Malati.) ~~Each of~~ Every one of the party (band) of a class has been instructed in the part appropriate to him. [illegible] [illegible] in the sense of [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] नः (Magh 2.8). [illegible] is [illegible] षष्ठी in place of [illegible], the Dative. [illegible] [illegible]... (Maha Vira 5.8). Here we have [illegible] in place of [illegible] which is the [illegible] (instrument) of salvation not intended as such. When, however, instrumentality is intended to be expressed, we have the [illegible] as usual. न वित्तेन तर्पणीयो मनुष्यः, man cannot be

([illegible]) satisfied with riches. [illegible] [illegible] [illegible] (RV 2.13.11), who is ever associated with pleasure and [illegible] [illegible] from [illegible]. In [illegible], we have षष्ठी in place of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] which

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[illegible] intended. In [illegible], the [illegible] is in the sense of [illegible] by virtue of its being in composition with [illegible] [illegible] [illegible]

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(78) √ उष् ... in the sense of ... in contact with ... connected ... the Cong. is intransitive. उपोषित (p.p.) means permanently associated with.

... accustomed to ... only the secondary meaning.

The commentators of the Rāmāyaṇa hold that the ... is ... in the sense of ... This cannot be accepted. ... The view is based on a misconception. It proceeds from the meaning of the primary meaning.

... (2.3.64), where the suffixes ..., and ... are used in the relation denoting the number of repetitions of an action, the time or location not intended ... takes षष्ठी, otherwise the usual सप्तमी would be perfectly in order. ... (with ...) ... who takes salutary food twice a day ... ... a glutton who does 5 times a day suffers. In the alternative, we could say ... .

When a word in षष्ठी stands for a part, but the part is not expressed by a word, it is also ... षष्ठी ... (RV. 1.2.1) (O Indra) please drink a portion of the Soma juice which is ... ... (Chh. U. 1.10.6), so that we may ... some quantity of food. ... (RV. 7.76.1) Indra ... holding the thunderbolt ... partake of the Soma along with ... ... the Vedic form for ... ... (RV. 10.85.3). ...

... In both these instances you have षष्ठी in ... , for we could have no other ... than the षष्ठी ... of ... .

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(79) Some more examples of शेषे षष्ठी —

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इयन्तो हि लोका बुद्धिमतामाचार्याः शत्रवश्चाबुद्धिमताम् (Car. Vi. 8.68), the whole world is a teacher of the intelligent and an enemy of the unintelligent. बुद्धिमताम् = so far as the intelligents are concerned. [Here and in other instances] of षष्ठी = in sense of सम्बन्ध (relation). [margin: in relation to] विधुरेषु दरिद्राणाम्, an associate a friend for the poor. कथमिहैवास्तमितः सूर्यः, (Vik. 2), what! the sun has set while you are still here. विषयस्य विषयिणां च दूरतो महदन्तरम्। उपयुक्तं विषयिभिर्हन्ति विषयाः स्मरणादपि, there is a great difference between the poison and objects of the senses. Poison kills only when swallowed, but the objects of the senses even when they are called to the mind. अन्तरं महदन्तरं [illegible] समुद्रपल्वलयोरिवान्तरम् (Mal.), between him and myself there is a difference like the one between the sea and the puddle. अस्ति हि [illegible] (मुद्रा.), a man like [illegible] would desire the death of my father.

षष्ठी हेतुप्रयोगे (2.3.26). The word standing for हेतु (reason, ground, purpose) and the word हेतु itself become take षष्ठी — अल्पस्य हेतोर्बहु हातुमिच्छन् विचारमूढः प्रतिभासि मे त्वम् (Ragh. 2.47), in tending to give up (too much) much for a little you seem to be confused in mind. अध्ययनस्य हेतोर्वाराणस्यां वसामो न [illegible], we are living in Varanasi for the purpose of study and for [illegible].

सर्वनाम्नस्तृतीया च (2.3.27), a pronoun pointing to हेतु and the word हेतु itself [margin] in a sentence, of when the हेतु (ground, purpose) is complied takes तृतीया as well as षष्ठी — कस्य हेतोरत्र वससि, अधीतौ तु न रमते मनस्ते, what are you staying here for, your mind does not revel in study. केन हेतुना ऽद्य चिरेणागतः, why have you come late to-day.

[illegible]: a word for [illegible] with [illegible]।

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निमित्तपर्यायप्रयोगे सर्वासां प्रायदर्शनम् (Var.) when synonyms

(8) For निश्चित [illegible] as इदम्, कारण (one word), we have [illegible]

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[illegible]. These words [illegible] the pronoun [illegible] प्रथमा and द्वितीया.

किं लिखितं केन लिखितम्, कस्मात् लिखितम्, कस्य लिखितम्, कस्मिन् लिखिते [illegible] नागतः, why [illegible] not [illegible] of the pronouns [illegible]. Similarly we say किं कारणम्, को हेतुः [illegible] quote. [illegible] अमोघवचनम्. Accordingly we don't come across [illegible] of [illegible] [illegible], etc. The use of [illegible] in [illegible]: [illegible] रामदेवेन [illegible] (R. 7.49.7). [illegible] (Mbh. [illegible] 37.40). [illegible] — [illegible]! [illegible] [illegible] किं लिखितम् किं लिखिते (मुद्रा० 1)

षष्ठ्यतसर्थप्रत्ययेन (2.3.30). Words in composition with the suffix अतसुच् (अतस्) or the suffixes अस्ताति (अस्तात्), [illegible] meaning the same) take षष्ठी —

अतसुच् — दक्षिणतो ग्रामस्य वसति [illegible]: [illegible] south of the village, [illegible].

अस्ताति — [illegible] उपरिष्टात् [illegible] (Mal. 1.1), who is beyond (above) the [illegible], who looks to the pleasures of the [illegible], [illegible] with his beloved Pārvatī:

अग्रे — पुरो मे याहि, प्रतिपन्न [illegible], going in front of me & be my guide. [illegible]! But [illegible] How do justify [illegible]? The answer is that sometimes the general śāstra (the general rule) encroaches upon the sphere of the special.

पुरतः — It is an [illegible] indeclinable (प्रातिपदिक). It means in front of, before, towards

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(81) in composition with युक्त: &c. take the षष्ठी —

युक्त: Digitized by Sarayu Trust Foundation and eGangotri ... (Mbh.)
the wise wake up before the time of trouble comes.
सर्वेषामेव वर्णानां मेरुरुत्तरत: स्थित:, Meru stands to the north of all lands such as Jambudvīpa.

उपरि - उपरिष्टात् — These are irregularly formed ~~from उपरि~~ with प्रत्यय in the sense of सप्तमी पञ्चमी ... प्रकृति ... उपर्युपरि सर्वेषामादित्य इव तेजसा (Mbh. 3.53.2). Here though उपरि is repeated, we see no द्वितीया, for proximity not conveying for द्वितीया is not intended here.

दूरान्तिकार्थै: षष्ठ्यन्यतरस्याम् (2.3.43). After words in composition with दूर, अन्तिक (near) and their equivalents, षष्ठी is optionally employed. In the alternative, we have पञ्चमी — नगरस्य नगराद्
दूरे न्यग्रोधाश्रम:। ग्रामस्य ग्रामाद्वा विप्रकृष्टं ग्रामम्।
विप्रकृष्ट (far) विप्रकृष्ट = far. कूपस्य कूपाद्वा समीपे जलाशय:।

स्वामीश्वराधिपतिदायादसाक्षिप्रतिभूप्रसूतैश्च (2.3.39)
we have षष्ठी or सप्तमी afterwards in composition with स्वामिन्, ईश्वर, अधिपति, दायाद (descendant), साक्षिन् (witness), प्रतिभू (surety) and प्रसूत (delivered of) — गवां स्वामी (गोषु स्वामी) सनातनोऽपि पुरा धनवान् मतो an owner of cows was called rich in olden days. ... स्वामी भविष्यामि (Yog. 2.33), I shall take possession of his attendants. पितृधनस्य (पितृधने) ज्येष्ठ एव सुत ईश्वरो भवति इति ... समयाचार:, the eldest son alone becomes the master of the parental property, this is the customary law among the English. गवामधिपति: (गोष्वधिपति:) मान्यते लोकेन। दुहिता पैतृकस्य धनस्य (पैतृके धने) दायादा भवतीत्येके, नेतीत्यपरे, the daughter as heir to the property of the father is admitted by some, but not by others. ... ... रो ... ईश्वर: / ... (... ...) साक्षी। ... प्रमादानां

(82) ग्रन्थकृत्प्रमादेन लेखका न पुनर्यतः, the scribes Digitized by Sarayu Trust Foundation and eGangotri
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कस्या धन्यायाः (कस्यां धन्यायाम्) प्रसूतमिदं पुत्ररत्नम्. Of what lucky lady was this gem of a son born.

आयुक्तकुशलाभ्यां चासेवायाम् (2.3.40) After words in compound with आयुक्त & कुशल, also षष्ठी & सप्तमी when they are used in the sense of तत्पर (intent upon). आयुक्तः कटकरणस्य (कटकरणे). कुशलः कटकरणस्य (कटकरणे). चीरवल्कलकुशला देवी सख्यग्निवसने शुभा (R. 2.37)

कुशलाश्च [illegible] ज्ञानस्य (Car. Su. 29.7). कुशल = skilled, proficient. This is the second meaning from the primary one, one doing it repeatedly. A person who does a thing repeatedly becomes an expert, acquires the necessary skill.

doing it again & again

The good lady Sita, most fine in the proper adjusting the bark garment.

तुल्यार्थैरतुलोपमाभ्यां तृतीयाऽन्यतरस्याम् (2.3.72) After words in composition with तुल्य and its equivalents we use तृतीया optionally. When we don't use तृतीया, we use षष्ठी in the sense of relation in general. देवदत्तो यज्ञदत्तेन तुल्यः, यज्ञदत्तस्य वा Devadatta is similar to Yajnadatta in point of merit. पितुस्तुल्यः पिता सदृशो दाक्षिण्येन, (पितुर्वा) Vasu resembles his father by virtue of courtesy. The तृतीया is debarred in the case of तुला and उपमा when they mean तुल्य (similar). रामस्य तुला नास्ति, कृष्णस्योपमा नास्ति, there is none similar to Rama, none to Krsna.

तुलां यदारोहति दन्तवाससा (Ku.), Here तुला is used in the sense of सादृश्य (similarity) and not सदृश (तुल्य) similar. Hence तृतीया is quite regular, says Mallinatha. The author of the Tattvabodhini recognizes the meaning of तुल्य and yet defends the तृतीया, saying it is in the sense of सह [illegible]. The sense of 'तुल्य' does not fit in with the construction

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चतुर्थी चाशिष्यायुष्य-मद्र-भद्र-कुशल-सुखार्थ-हितैः (2.3.73). After [illegible] with आयुष्य (long life), मद्र, भद्र (welfare), सुख, अर्थ, हित and their equivalents, we use चतुर्थी optionally to replace षष्ठी when आशिष्, benediction is implied. आयुष्यं देवदत्ताय देवदत्तस्य वा भूयात्, may there be long life for Devadatta. चिरंजीवितं भद्रदत्ताय भद्रदत्तस्य वा भूयात्. कुशलम् (आरोग्यं निरामयं) विष्णुमित्राय विष्णुमित्रस्य वा. सुख, अर्थ and हित have शर्म, प्रयोजन and पथ्य as their equivalents respectively. If आशिष्, benediction is not implied, षष्ठी alone would be used: आयुष्यं देवदत्तस्य तपः, the long life of Devadatta is तपः, austerity. But it is implied [illegible]

वैरचतुर्थी [illegible] (2.1.37). The Sutra enjoins compounding with [illegible]. By [illegible], the [illegible] and its equivalents, [illegible]. But since what is [illegible] does not hold good universally, it permits the use of [illegible] used in this context:— दण्डस्य हि भयात् सर्वं जगद् भोगाय कल्पते (Mn. 7.22). It is for fear of punishment that the world becomes fit to live.

सप्तमी

सप्तम्यधिकरणे च (2.3.36). We have treated of सप्तमी — the sense of location — in the section on K.V. If आशिष्, we have चतुर्थी only. [illegible] सप्तमी after [illegible] words such as दूर, अन्तिक. This Vibhakti is [illegible] by [illegible]. [illegible] न रोचयते, दूरे भूषणानि, [illegible] separate. [illegible] personal [illegible] (शरीर-संस्कार), much less (decorative) ornaments. [illegible] for the first [illegible] second time [illegible]

[illegible] like [illegible] the [illegible] relation really is not far away, but is quite near.

यस्य च भावेन भावलक्षणम् (2.3.37), the person having whose (well-known) action characterises the action of someone else takes सप्तमी. A [illegible] resides in either the [illegible], hence (its) purport [illegible] marks the Sutra [illegible] सप्तमी [illegible] षष्ठी after either [illegible] either.

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It is the nature of a sentence that it has one and one [illegible] verb. The ~~[illegible]~~ action [illegible] qualifies that principal action and is therefore subordinate to it, and is in the form of things denoted by a verbal derivative (a form with कृत् suffix). We illustrate: समवेतेषु सर्वेषु तामनुपुरस्य कौन्तेयाः (Mbh. 4.), when all had ~~gathered~~, the younger brothers of कौन्तेय spoke to her (Draupadi). Here it is the gathering of all that marks the address of युधिष्ठिर's Draupadi. Hence सर्वे, the agent of getting together, takes सप्तमी. The सप्तमी — समवेतेषु is only due to the concord with सर्वेषु. वर्षति देवे यथेष्टमकृषत् सस्यम्, when it had rained the crop grew [illegible]. Here देव (the cloud) is the agent of the action वर्षण which marks the growth of the crop (the principal action). भयात्तेषु विपक्षेषु दारुणायां चोरास्त्रपि विमुह्यन्ति, when fear was there, even the stout-hearted lose courage. वितायमाने यज्ञे निमन्त्रिता अप्यनाहूता विप्राः when the sacrifice was being performed even un-invited Brahmans also appeared on the scene. Here it is the object यज्ञ that takes सप्तमी. The सप्तमी in वितायमाने is because of its concord with यज्ञे. वितायमान is the present participle, alternating with वितन्यमान. [illegible] हूयमानेषु [illegible], हूतेषु [illegible], when the [illegible] (Garhapatya and others) were being propitiated (with oblations). — वातेनाधूनीतेषु [illegible] दिवाकरोऽधिकतरं प्रकाशते (shone forth with greater radiance). सहसा [illegible] प्रवचनमारब्धं [illegible] ततोऽपि सन्त्रस्ताः [illegible] even before the lecture came to a close, the audience arose, being alarmed somehow. नीति [illegible] जीर्ण [illegible] (-[illegible]. Dh. 1.9.4), if one is affluent, he should not wear dirty clothes. परिवेत्तास्त्वनूढेऽनूढे ज्येष्ठे दारपरिग्रहात् (Amara), if a younger brother marries when the elder [illegible], he is called परिवेत्ता. अनूढे = अनूढे सति. ऊढे: = ऊढभार्यः. [illegible] गतः पञ्चके [illegible], he left when the man got [illegible] in the form of [illegible] and returned when they had [illegible]. Here also the fuller phrase would be [illegible] सत्सु.
[illegible] [illegible] निमीलति निमीलितोऽ

Margin notes:
denoting the principal action — the principal action
got together — getting together
the dreadful
passive
all of a sudden

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निमीलितमिवाम्भोजं न च प्रबोधो ऽवबुध्यते ॥ (Kir. 3.142)

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[illegible] ... the subject closes [illegible] ... Loc. sing. of the [illegible] = sleep. Here निमीलित [illegible] present participle निमीलत.

पश्यतो जानतो (? 2.3.38), when (principal) disregard is also implied besides marking of the action, we have षष्ठी which is alternate with सप्तमी. रुदति पुत्रे रुदतः पुत्रस्य प्राव्रजत् पिता, the father renounced the world despite the wails of his son. पश्यति स्वर्णस्वामिनि जने पश्यतः स्वर्णस्वामिनो जनस्य स्वर्णं हरति स्वर्णकार इति पश्यतोहर इत्युच्यते, the goldsmith is called पश्यतोहर, for he steals a part of the gold even when the owner of the gold looks on. [illegible] मानानां [illegible] दारुणं [illegible] नाम। [illegible] पाण्डवान्दुतं [illegible] मित्रैः (Mbh. 2.74.27), even when there were his friends who could see the reality [illegible] of their own [illegible] Chakra [illegible] the Pandavas [illegible] (meaning he did not care for their counsel). [illegible] पश्यतो राज्ञः [illegible] पदा [illegible] (Mbh. 4.16.10), when Kīcaka felled her (Draupadī) to the ground and gave her a kick with his foot, while the king was looking on. Here [illegible] (in and of [illegible]) should be read as / आवधीत् with [illegible] of the [illegible]. Or / हन् itself claims [illegible] to strike, kick, to knock. Cf. [illegible] (? [illegible] 1.3.48), the pupil should be reprimanded without beating him.

यत्र धर्मो ह्यधर्मेण सत्यं यत्रानृतेन च।

हन्यते प्रेक्षमाणानां हतास्तत्र सभासदः॥ (Mn. 8.14)

In the assembly where (the truth is killed) when the members are looking on, the members themselves stand condemned. नन्दाः पश्यन्तः: पश्यन्तो हताः: पश्यतो राक्षसस्य (Mu. 3.27) पश्यन्तः: severally, one by one. पश्यतो राक्षसस्य, when Rakṣasa kept looking, under his very eyes.

In [illegible], we have [illegible] वदतः [illegible] when there is no implication of disregard. [illegible] when [illegible] the act of someone else is [illegible]. Here [illegible] the present [illegible] and their [illegible]

वदा

adhere to [illegible] value

On 2.3.37 we have observed [illegible]

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(86) आकाशाय बालिनः पतन्तं वराः । उरुमुनुः स्म चक्रः द्रु ।

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[illegible] (Mbh. [illegible] 21). This contemporaneous Pāṇini. Pāṇini does not permit षष्ठी unless अनादर (disregard) is meant. This may be accepted as pre-Pāṇinian phraseology.

निर्धारण यतश्च निर्धारणम् (2.3.41), when selection is made of an individual out of a group by virtue of his class, attributes or action, the word for the group takes either षष्ठी or सप्तमी. मनुष्याणां मनुष्येषु वा क्षत्रियः शूरतमः, of men, a Kṣatriya, a member of the warrior class is the bravest. गवां गोषु वा कृष्णा सम्पन्नक्षीरतमा, the dark-coloured one among cows yields the most milk. (मनुष्याणां नापितो धूर्तः)

the sweetest plentiful अध्वगानां धावन्तः शीघ्रतमाः, of the travellers, those who run are the fastest.

Other Examples in the sense of Select (निर्धारण)

लोहितशालयः शूकधान्यानां पथ्यतमाः, the red rice is the most salutary food of the corn with shoots. इष्टेषु किमुत्तमं सर्वेषु द्रव्येषु प्रियजनं प्रियतम् (Bhar. 1.7), which is the best of substances? The [illegible] and beloved are cheerful out of love. मित्रो वै शिवो देवानाम् ([illegible]), the god Mitra is the most benevolent of the gods. इन्द्राणीमासु नारिषु (= नारीषु) सुभगामहमश्रवम् (= अश्रौषम्) (RV. 10. 86.11, AV. 20.126.11), I have heard, that Indrāṇī, wife of Indra is the most beautiful of these women. गर्दभः पशूनां भारभारितमः (Tai. Sam. 5.1.5.4),

best of the donkey is the [illegible] burden. तैलानां तिलतैलं [illegible] (Car. Sū. 13.12) of all [illegible] oil, the sesame-oil is the best. [illegible] [illegible] विशिष्यते (Mn.) [illegible] = the gift of the knowledge of the Veda. नकुलो दर्शनीयतमो नृणाम

Mbh. 2.77.42 Nakula (one of the Pāṇḍavas) was the most handsome of men.

See the original यथा [illegible] वरिष्ठा तथा [illegible] (Mbh. [illegible]) [illegible] नी is common. [illegible] fancy. भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।

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बुद्धिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः (म.भा. 5 ...).
(4 an octet)

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निमित्तात् कर्मयोगे. A cause ... the ... contact takes सप्तमी obj ... by a rule of inherence or contact takes सप्तमी. This overrides the तृतीया ordained in the sense of हेतु.

चर्मणि द्वीपिनं हन्ति दन्तयोर्हन्ति कुञ्जरम्।
केशेषु चमरीं हन्ति सीम्नि पुष्कलको हतः॥

The hunter kills the leopard for the skin, an elephant for the tusk, the Camari deer for the hair and the musk-deer for its (musk) testicles. Here the causes of killing, viz skin, tusk, hair and testicles are all parts of the body of each of the leopard, etc. The relation between the part and the whole is admittedly inherence. The word संयोग is here taken to mean समवाय, inherence. Some take ... to mean सूत्र and हत to mean निहत = निखात = dug, planted. सीमन् is border. There are interpretations, संयोग is taken in the sense of contact, its well-known sense. वस्त्रे ... दासीं हतवान्: Krsna killed a maid-servant for the clothes she was carrying on her person.

In the quotation given above, the first 3 padas are clearly examples of समवाय, the fourth too should reasonably be an example of समवाय. That it exemplifies संयोग as interpreted by some commentators makes no appeal. However, we have not discarded it but recorded it as the partial views.

Nilgai

organs

for the clothes

For P.103

साधुनिपुणाभ्यामर्चायां सप्तम्यप्रतेः (2.3.43). अप्रत्यादिरिति वक्तव्यम् (वा०), साधु and निपुण when they imply respect or praise govern सप्तमी when प्रति, परि, अनु are not used in construction with them:

साधु देवदत्तो मातरि, देवदत्त is well-behaved towards his mother. It speaks well of him. निपुणो देवदत्तः पितरि. Devadatta skilfully behaves towards his father. This implies he is a good boy.

प्रसितोत्सुकाभ्यां तृतीया च (2.3.44). प्रसित (ever busy) and उत्सुक (anxious) govern both सप्तमी and तृतीया — मा. केशेषु केशैर्वा प्रसितः ... , shows he is ever busy with dressing his ... locks. निरमतु ...

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भवन्ति प्रतिभवतो दर्शने (दर्शनेन वा) ... ...

(88) we have not seen you since long, we were very anxious to see you.

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सप्तमीपञ्चम्यौ कारकमध्ये (2.3.7) The time or space that intervenes between the actions of two active factors takes सप्तमी and पञ्चमी in each case. अद्य भुक्त्वा देवदत्तो द्व्यहे द्व्यहाद्वा भोक्ता, after eating to-day, Devadatta will dine after two days. Although he is the one agent of eating, he is conceived as two, as he is agent of two actions repeated after an interval. इहस्थोऽयमिष्वासः क्रोशे क्रोशाद्वा लक्ष्यं विध्येत्, this archer standing at his post can shoot his aim at a distance of a krośa. Here space intervenes between the active factor, the agent and the aim, the object.

यस्मादधिकं यस्य चेश्वरवचनं तत्र सप्तमी (2.3.9) अधिरीश्वरे (1.4.97) [a person or thing] which exceeds [or is master (of)] something else, that which is exceeded or is master (of) takes सप्तमी, if in composition with a karmapravacanīya as 'उप' in the sense of exceeding (अधिक) – the sense of (ईश्वर). उप खार्यां द्रोणः, the measure droṇa is in excess of khārī. उप परार्धे हरेर्गुणाः, the attributes of Hari exceed even the numeral parārdha. When in composition with अधि, both of the possession and the possessor take सप्तमी as in अधि पञ्चालेषु देवदत्तः, Devadatta is master of the Pañcāla country; अधि देवदत्ते पञ्चालाः, the Pañcāla country is under the possession of Devadatta. Only the construction varies, the meaning remains the same.

The Supplement

Before we proceed to treat of the compounds, we want to supplement what we have said so far. While printing of this portion was in progress, a number of illustrations and other expressions came to our notice in the course of our study of the literature, both Vedic and classical. They contribute a great deal to the elucidation of the subject. [illegible] unless these unhealthy readings [illegible] are incorporated, the feeling

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would remain in [illegible] that we have done justice to the topics dealt with. We have also felt that here and there we have not said as much as we ought to have said and also observed that a few things have been left unnoticed. Hence for the sake of fullness, we are adding this supplement, [illegible] useful [illegible].

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द्वितीया

We have already illustrated the use of षष्ठी to express the object of श्रद्-धा intended as शेष. But if the [illegible] शेषविवक्षा, the object would take the usual द्वितीया — श्रद्दधे निर्वाणोन्मुखमस्येव दाहशक्तिं किल खद्योतमिव (Ragh. 11.42), 'believe as the burning power of fire which is as tiny as a glow-worm'. न मूढतां वत्स व श्रद्दधामि ते (Mbh. 4.8.8), O cow-herd, I don't believe in your being a cook. न श्रद्दधाति सूतान्तम् (Mrc. ch. (3.24). सूतान्तम्, the truth. Here and there [illegible] श्रद्-धा is considered as Intransitive & therefore we have सप्तमी in the sense of Locative: नास्तिक्यसु (= नास्तिक्यसु) शाल्वपतिः कन्यायां भरतर्षभ (Mbh 5.173.24) the Lord of S'alva had no faith in the girl. In the Veda, however, we come across चतुर्थी as well: श्रद्धस्मै धत्त (2.12.5), have faith in him, he is the (real) Indra, O people. श्रद्धस्मै नरो वचसे दधातन (Yaj. 8.5). नरः = Voc. pl. of नृ.

श्वानं बस्तो बोधयितारमब्रवीत् (R. 1.161.13), the lamb as the young offspring of a goat. बोधयितृ is [illegible]. The meaning is, the lamb said that the dog was the awakener.

श्रोता हवं नाधमानस्य कारोः (R. 1.178.3), Indra is wont to listen to the call of the prayerful Rsi, entreating him.

√जि-[illegible] has two objects (i.e. द्विकर्मक) and पराजि has

श्रवितारो [illegible] हिरण्यमिव [illegible] कूजो वै वालरे को [illegible] [illegible] सूते पराजितः (Har. 61.32). Here हिरण्य is the [illegible]

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(principal) object and Bedeutung is the secondary (गौण) object. सोमपिष्टा सुन्वतो याचता वसु (RV. 10. 48.5), while pressing Soma, you ask me for riches. याचता = याच. It is prosodically lengthened. उत् is a

N.P. particle in the sense of 'only'. [अविनीतं विनयं याचते], we [illegible]. Here we offer a different view. Some scholars take याच् in the sense of the request 'reconcile.' The sentence would then mean

asks of the indecorous for reconcile decorum — 'he requests the indecorous one to show a bit of decorum.' In this construction, अविनीत is the [illegible] direct object, विनय, the direct. There occurs a reversal of मुख्य-गुणत्व-भाव.

तमीमहे सुमती (= सुमत्या) शर्म सप्रथः (RV. 9.74.1) we pray to thee with good intent, for wide-spread protection. सप्रथः [illegible]. Here ई(ईङ्) of the 4th conj is used in the sense to pray for.

quote these: Now intransitive roots, with the sense of another root [illegible] have already been shown. We [illegible] a couple of additional examples: कस्माद्धा प्रायमाप्यते (R. 4.56.24), on what account is the fast resorted to? Here प्रायमुद्दिश्य आप्यते is the fuller clause. प्राय is the object governed by उद्दिश्य, which is covered by आप्यते. — उपविष्टास्ते ते सर्वे तत्र प्रायं [illegible] (R. 4.56.1), on that hill they all sat down, resorting to a fast.

Even when a particle (निपात) denotes a कर्म, it (the karma) takes प्रथमा and not द्वितीया. This has been already illustrated. We add here a beautiful illustration from the Veda: यूयमिति वो [illegible] जना विद्युरि [illegible] वद्

वदि [illegible] (Atharva. 6.84.1), what the people look upon as 'भूमि', I know it fully that it is निर्ऋति.

With Karma, द्वितीया is used. This has been amply illustrated. We add here a couple of new illustrations. मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव (Gī. 16.5), अभिजातोऽसि = [illegible], मानुषान् [illegible] गान्धर्वान् [illegible] (Mbh.), O Gandharvas, I [illegible] Gandharvas [illegible]. 'भूमि' is [illegible] in the sense of अतिक्रमण, excelling, surpassing.

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(91) सात्यकिः कृतवर्मा च नारायणमनुव्रतौ (Mbh. 1.63.5). Satya-
ki ... [illegible] of नारायण (= विष्णु = कृष्ण).
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राजानो राजपुत्राश्च स्वर्गमद्य मनुव्रताः (Mbh. 3.35.30). तथा यान्ति
हीनात्मा दमयन्तीमनुव्रतः (Mbh. 3.54.27). वैश्याः धनमनुव्रताः
(R). महोदरमतिकायो मत्समद्दं रामम् अनुव्रता (R. 3.47.33), महा-
भागामद्दं राममनुव्रता (34), ... सिंहं सिंहम् ... राममनुव्रता (35),
... महात्मानमहं राममनुव्रता (36). ... प्रकृतिः ...
... रघुनन्दन । ... अनुरज्यन्ति ... त्यजन्ति च
(R. 3.13.5). ... वीक्षितं तर्क ... अनुरक्तो निरर्थकम्
(Mbh. 10. 180.47). All this [illegible] and [illegible]
[illegible]. How do we justify the use of द्वितीया in
नारायणम्, ...म्, etc.? 'अनुव्रत' is प्रादितत्पुरुष
comp., whereof the 1st member is अनु. रज्यन्ति is a
construction where in [illegible] or [illegible] (agent)
is [illegible] where there is separate [illegible]. The parasmai-
pada in अनुरज्यन्ति is correct, being [illegible] in
the speech of the [illegible] teachers. To us
it appears that in all these instances there should
have been an additional अनु in the sense of लक्षण.
But 'अनु' part of the comp. has been deemed sufficient
to convey the same and thus to obviate the necessity
of an independent अनु. This may be due to lethargy
or confusion or both. We have here the द्वितीया
due to an upapada, without the upapada. We
have already observed that upapada vibhakti
[illegible] place [illegible]. In the absence of the upapada, we should
have [illegible] and we do have it — अनुव्रतः पितुः पुत्रो
मात्रा भवतु संमनाः (Ath. 3.30.2) [In
अनुरक्त ... अनुरज्यन्ति
the अनु is not [illegible] as evidenced by the use of सप्तमी —
अथ द्वौ पुत्रौ राज्ञि जनता नानुरज्यते (Panca. 1.301). तातु-
... भार्यासा यो ... (... 3.173). Our view
derives bilateral support from the use of द्वितीया in the
absence of the i.e. upapada: नारं मामनुव्रतं यदा हता ...
... (Har. 2.62.18); ... मामभि ...
... मामनुव्रतं ... (Har. 2.60.15). ... मरणाः सर्वे
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(92) तिष्ठन्ति नमस्तार्थिनः (R.bh. 7.119.16). द्विपुं [illegible]

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कामदुघां [illegible] पयस्वतीम् ([illegible] 5.12.30). ततः शैलवरं रम्यं बभूवाऽभिरतो मुनिः (R. Kaṇḍa 1.70.28). Here unless there is an independent ([illegible]) [illegible], the द्वितीया in [illegible], [illegible], शैलवरम् stands unjustified. In the Veda too, we have द्वितीया in the absence of the upapada — इन्द्रं दैवीर्विशो मरुतो ऽनुवर्त्मानोऽभवन् (Y.V. 17.86). Here we have द्वितीया in इन्द्रम्, which [illegible] part of the comp. [illegible] govern. The comp. [illegible] to be analysed thus — अनु पश्चात् वर्त्म वर्त्मनि यासां ताः। इन्द्रं वर्त्मानः [illegible] इन्द्रं प्रत्यनु अनुवर्त्मानः

While illustrating the [illegible] [illegible] in construction with words [illegible] कर्मप्रवचनीय, we [illegible] not defined what a karmapravacanīya is. We do [illegible] it now —

कर्मप्रवचनीय is a long name. As such it must be a meaningful term, for names are devised for brevity's sake & they must be short. In the present [illegible], Karma stands for action. The [illegible] प्रवचनीय is — a [illegible] of [illegible] (agent), expressing action done in the past. Ordinarily the कृत् suffixes are ordained to express भाव or कर्म ~~[illegible]~~. By Pāṇ. [illegible] ([illegible]), they are ordained to cover cases cases beyond their proper sphere. Hence [illegible] कर्मप्रवचनीयाः, this is how the word is derived and this again is the definition of the term. The great grammarian ~~[illegible]~~ philosopher, Bhartṛhari has defined karma vividly in one of his Kārikās in the Vākyapadīya (2.206) —

क्रियायाः [illegible] नायं [illegible] वाचकः।
[illegible] [illegible] तु भेदकः॥

[illegible] [illegible] the [illegible] which [illegible] [illegible] the [illegible], [illegible] where the verb is [illegible]. have already [illegible] indicated a particular sort of action & which [illegible] in [illegible] also [illegible] the particular [illegible] action; which [illegible] relation [illegible] the [illegible] ([illegible] (for

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Margin notes (left): अनुवर्त्मा ना? ; कर्म: ; [illegible]

~~[illegible]~~ द्वितीया and other Vibhaktis denote relations which is composite with them); which is constituting into प्रदेश ([illegible]) [illegible] विनाय.

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the action of

meaning etc. (for the द्वितीया & the like would form the anaka Vibhaktis and relation in general would no longer be indicated); but which specify the relation expressed by द्वितीया, etc., viz. qualify the relation as one of cause & its effect etc., are Karma-pravacaniya. इम अन्तरेण संहितामनु प्रावर्षत्, here 'अनु' is कर्म॰. It helps to fix the relation between the Samhita and प्रवर्षण (commencement of rain), expressed by द्वितीया and engendered by the underlying action of निशामन (hearing) as one of cause & its effect.

The meaning is it rained because of the muttering of the S'ketya Samhita or as soon as it was heard.

the view

Some commentators hold that the secondary suffix एनप् is permissible after any word signifying

specifying la

directions and not only after उत्तर, अधर, दक्षिण which are read in the sutra. According to this view, परेण & अवरेण would also correctly govern the द्वितीया — अवरेण वै देवान् काव्याः परेणैव पितॄन् (Ait. Br. 3.37) the descendants of काव्य (उशनस्) are on this side of the Devas (i.e. inferior to them) and beyond the

(the manes)

पितृs (viz. superior to them). आश्वत्थं परेणावं यास्या परेण (S'at. 7.1.1.24). लोऽयमग्निः परेण [illegible] दीव्यते (S'at. 14.4.1.13). परेणास्मान् [illegible] इत्यवाद् (Mbh. 1.84.14). तथा वदति [illegible] परेण [illegible] (Mbh. 3.2988).

But those who maintain that the suffix is not at all permissible after 'पर' consider परेण as an indeclinable having the semblance of a Subanta with the 3rd case-affix; they use पञ्चमी or षष्ठी with it as in पर्वता मृत्योः परेण [illegible] (Mal. 2.2). मृत्योः परेण = beyond death. [illegible] परेण (ib. 2.7) after being weaned from their mothers' breast. परेण दशाहस्य न दशा-[illegible] (ib. [illegible]) after 10 days.

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Another example of द्वितीया with अन्तरेण —

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प्रथया: कौसल्येन्द्रस्य शयनं प्रत्यनन्तरा: (R. Schlegel 2.65.12)

अन्तरा गार्हपत्यं चाहवनीयं चान्तरेणाऽनो वा रथो वा श्वा वा प्रतिपद्येत (Ait. Br. 7.12), between whom गार्हपत्य and आहवनीय fire, a cart, or a chariot or a dog may intervene.

— Compare the example of द्वितीया with प्रति.

Here प्रति and अनन्तर are two separate words. [illegible] प्रत्यनन्तरः (R. 3.26.4). Here प्रति is not an independent word, it is the first member of the comp. प्रत्यनन्तर. Here षष्ठी is quite all right.

A couple of additional examples of द्वितीया with निकषा

निकषा यमुनां राजंस्ततो युद्धमवर्तत (Hari. 16038). विलङ्घ्य लङ्कां निकषा हनिष्यति (Śi. 1.68).

With हिरुक्, use of द्वितीया clause is Pāṇinean and not of the प्रथमा. हिरुगर्थाः [illegible] (Pañca.), for [illegible] which is a cause of all misfortune. Thus माता मम कैकेयी मया वनमिदं कृतम् (R. 6.82.17). Here the प्रथमा in माता कैकेयी is ungrammatical.

तृतीया in the sense of कारण with an abstract noun स्तोक — स्तोकेन रुष्टा दयितायनारी [illegible] पुनरेव तोषम्, the wife gets [illegible] with her husband for a trifle is again [illegible] good-humoured just by a trifle.

A pleasing illustration of तृतीया in the sense of कारण — कारणमेन [illegible] मत्तेन [illegible] (Pañca. 1.226), the paw with which the tiger [illegible] elephants, [illegible] from the mosquitoes.

with the same — [illegible] (Raghu. 14.13), they saluted [illegible] of Rāma with folded hands. Here अञ्जलिभिः (अञ्जलिकरण) folding of the hands is instrumental in making up the salutation; hence तृतीया is quite in order. Similarly शिरसा [illegible] अभिवादयते, bows to the king with a bend of his head, शिरस् is karana.

(lowering of angle) [illegible]

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[illegible] contact, real or imaginary, there [illegible] or because of the same [illegible]

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अनार्यसङ्गमाद् वरं विरोधोऽपि समं महात्मभिः (Kir.). [illegible] The parting of विरोध [illegible] company. Yet the poet [illegible] (association of) विरोध with the noble souls. (साहचर्य) नैयायिकमतादेव भेदं वैशेषिकैः [illegible] इह [illegible] मतेनैवं [illegible] Here भेदं difference [illegible] is spoken of as having साहचर्य with the वैशेषिक thinkers. Here [illegible] नैयायिकमतात् (भेदं) is quite understandable. In fact, to express difference with each of the two different [illegible] would be more reasonable [illegible] [illegible]. But in language [illegible] the mode of expression is fixed by the usage of the Śiṣṭas (the cultured). We have to conform to it.

(Of the use of तृतीया) विना नाना — the sense of separate, Vopadeva offers a beautiful example: विश्वं न नाना शम्भुना, the world not separate from Śambhu.

Of the use of तृतीया — the sense of हेतु, the Upaniṣad provides us with a apt illustration: [illegible] वत्स्यामः (Br. U. 6.2.3), now (the) [illegible] to stay with him. [illegible] is तृतीया [illegible].

The use of तृतीया with दूर in the sense of [illegible] is exemplified in the following verse of the Gītā (2.49) —

(whereby the friend is [illegible]) दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय, O Arjuna, action is far inferior (lit. far) to बुद्धियोग

चतुर्थी

We [illegible] an example of चतुर्थी in the sense of सम्प्रदान — न गुरवे [illegible] (Manu. 2.245), the Brahmacārin knowing his Dharma ought not to offer anything to his guru before the समावर्तन, the ceremony of departure for home. [illegible] The ईप्सित (the desired object) in the case of स्पृह takes the चतुर्थी. Of this we have a good example from the Ṛgveda (1.41.9) — न दुरुक्ताय स्पृहयेत्, one should not desire slandering speech.

(Of the use of चतुर्थी in the sense of) सम्प्रदान, action done towards [illegible], we have a couple of good examples: नमस्कुर्मः कुलदेवताभ्यः [illegible] [illegible] is used in transitive [illegible] [illegible] (Kir. 1.27). In the sense to salute, it is always one [illegible] to bend.

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(96) ... नमो वयं ... (Br. U. 3.1.2) ... to the ... of Brahma. नमस् is considered ... optionally ... it must immediately precede the verb. In the present case, नमस् is not ..., hence its ... intercepted by other words is no fault of composition.

In the sense of ... we may add one more example

... (Mbh. 2.2480) Let the ... of the family be led to the next world (... be ... over to Death). Here ... is other ... than ... object in ... the ... being ... as such is expressed by चतुर्थी (परलोकाय).

On ... of ... with स्वस्ति, we may quote a sentence from the Yoga ... exquisitely noble thought: स्वस्ति ... (3.51); farewell to you, O objects of the senses that are insubstantial like dreams, that are mean + covetable by a mean ...

On the ... of चतुर्थी with अलम्, in the sense of sufficient ... following R.V. ... (= अलं) ... (8.81.24) ... may this ... be enough for thy stomach, O Indra, the slayer of Vṛtra.

पञ्चमी

Additional examples of पञ्चमी in the sense of the Ablation ... light ... is the emerging from the cloud. Here the cloud is the Abl. ... of the action of emergence. ... the speaker wants to convey. If this were not his ... he would say ... (Hari. 2.60.9). Here ... stands for ... (removed), ... (cut off) or ... (severed).

... (Hari. 2.118.96) ... (Mn. 3.30), ... beg of the house holders. (...) ...

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(97) स्यमन्तकम् (Hari - 38.44), purged himself of the sin. [illegible] (Ait. 19.33.3) purify [illegible] of the sins. अद्भ्यो हिरण्यं पुनाति (Tai. Sam. 6.1.7.1), sifts gold from water. [illegible] (M.R. 7.20). [illegible], this [illegible] purify [illegible] separating [illegible] from [illegible] enhance [illegible] [illegible]. मा प्रगाम पथो वयम् (RV. 10.57.1), may we not [illegible] from the path. आखुभ्यो गृहं मार्ष्टि मार्जारः (Kshira on the word मार्जार = [illegible]) the Cat frees the house from the mice. मार्ष्टि = शोधयति.

[illegible] वीरमार्गान्निराकृतः (Hari 2.30.87) निराकृतः = भ्रष्टः. वीरमार्ग = [illegible] and glory (good reputation). [illegible] महाभयात् (Hari 2.20.3), the cows are saved from the danger posed by the rain and [illegible] are rescued from a great calamity. तीर्णाः = उत्तीर्णाः = निर्गताः, come out of.

[illegible] examples of the Sutra

जनिकर्तुः प्रकृतिः

कथमसतः सज्जायेत (Chh. 6.2.2), how could being [illegible] from non-being? [illegible] (Amara). Here पुष्प is ablative [illegible] of birth (understood) [illegible]. The meaning is Vanaspatya is a tree (distinct from Vanaspati) which bears fruit developed from the flower.

Discussion of the sense of प्रकृति in the Sutra जनिकर्तुः प्रकृतिः

The word प्रकृति stands for a cause in general. This is the view held by Vrttikara, the author of the Kasika. But the Bhagavat [illegible] hold a different view. They take it to mean [illegible] material cause (उपादान). If a cause in general be accepted to be the sense of प्रकृति, [illegible] rule would be applicable to cases like दण्डात् घटो जायते. [illegible] (from the loom & shuttle, [illegible]) पटो जायते, while the [illegible] instrumental, [illegible] ( ) is [illegible] by splitting [illegible] to justify the [illegible] in दण्डात्, etc. Still the question remains how to justify [illegible] in पुत्रात् प्रमोदो जायते (pleasure) where [illegible] is not born of the son, where the son is not the material cause (उपादान) of pleasure. This a characteristic of उपादान that is co-[illegible] with [illegible]

[illegible] (मे) [illegible]

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(98) कार्य (effect) which is inseparable from it. True, we
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a ... for a पञ्चमी.
and secondarily in the sense of Putra here for knowledge of a ... of a son? This knowledge is transformed into pleasure. If the primary meaning of putra be insisted on, pleasure would then proceed from a worthless ... son, which is not likely.

आयुषोऽस्या विजमानः पराङ् वैति (Ait. Br. 7.19). विज् means to be afraid of and to quake, tremble. Here it is used in the first sense, hence the पञ्चमी in आयुषोऽस्य. पराङ् वैति, moves away. विज् is generally preceded by उद्, but its use without a preposition is also accords with the usage.

अस्तभ्नान्मायया द्यामवस्रसः (RV. 2.17.5). He by his miraculous power, prevented the heaven from falling down. Here we have पञ्चमी in अवस्रसः by वारणार्थानामीप्सितः ( ). Here अवस्रस is figuratively ईप्सित of दिव् (heaven). The heaven has a tendency to fall.

न धर्मात् प्रतिषेधनम् (Mn. 10.126). With roots meaning to prohibit, the ईप्सित (what is desired) is in Ablative, but not what is ईप्सिततम. In that case धर्म becomes an object of प्रतिषेधन (prohibition), but being in construction with a kṛt-suffix, it would be denoted by the षष्ठी — धर्मस्य प्रतिषेधनम्.

अग्नेर्माणवकं वारयति, कूपादन्धं वारयति. How do you justify पञ्चमी in अग्नि and कूप? The fire nor the well is (ईप्सित) desired either by the one who prohibits or the one who is prohibited. True. We should read ईप्सित in the sutra, and interpret it as वारणार्थानां प्रियमाणा ईप्सितः, and interpret it as वारणार्थानां धातूनां प्रयोगे ईप्सितो यो ऽर्थस्तदपादानम्. To the blind ... the well, etc. is ईप्सित, for it is to be reached by them by their motion (movement).

A couple of additional examples of पञ्चमी in compounds with आङ् (...) — (आ उदकान्तात्) आ उदकान्तात् प्रियं प्रोथमनुव्रजेत् (Bhasya). A person should

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follow and denote relation, leaving aboard; up to the [illegible] or up to [illegible] at. In the

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Sl. 44, we read श्रीदमात्मात् [illegible] ज्योऽस्तु राजत्वाय [illegible].

With परस् with the suffix अञ्च, we have पराञ्च in the following line of the Upaniṣad ये चामुष्मात् पराञ्चो लोकाः (Ch. 1.6.8), and the regions that lie beyond that.

That words meaning far or near take द्वितीया, तृतीया and पञ्चमी in the sense of [illegible] has been illustrated before. Here we give another illustration of पञ्चमी :— महामोहस्य विवेकसकाशात् पराजयः (Pr. Ca). सकाश = समीप

षष्ठी

A couple of additional illustrations of षष्ठी in composition with कृत् - affix

ऊत त्राताऽसि पाकस्याथो हन्ताऽसि रक्षसः (Ak. 6.19.3)

of thou art a saviour of the innocent, simple-minded people and a destroyer of the Rakṣasas.

सर्वे तस्यादृता धर्मा यस्यैते त्रय आदृताः।
अनादृतास्तु यस्यैते सर्वास्तस्याफलाः क्रियाः॥ (Mn. 2.234). by whom these three (the teacher, the father and the mother) are respected, etc. क्त in 'आदृत' is in the sense of the present. यद्, तद् being in composition with this Kṛt suffix take षष्ठी, to express the agent.

Other examples of शेषे षष्ठी.

the Dative case, etc. When कारकत्व is not intended to be expressed, the षष्ठी then used is called शेषिकी षष्ठी or षष्ठी denoting relation in general. This we have clarified beyond doubt earlier. Now for professing in usage we put down a few more examples: यथा विनयवतः शिक्षकस्य ग्रहवतो गुहस्य [illegible] (Śiv. mah. Bh. (1.1.8). Here ignoring the Acc. or the Dative case शिक्षक is put in the Genitive in the sense of relation in general. [illegible] रक्षांसि [illegible] न प्रभवन्ति (Ś. 6.30, Hari. 2.2.55). Here षष्ठी is used in place of the Ablative तस्मात् etc.

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य ईं चकार न सो अस्य वेद (Rv. 1.164.32). Here

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in spite of the accusative, the षष्ठी is used in 'अस्य'. If the Accusative be in line(?), we would say 'इदं वेद'. पितृणां [illegible] चण्डालो पूरयामास तं घटम् (इ० 6456). Ignoring the [illegible] (instrumentality) in पितृणां [illegible] in the sense of relation in general. Similarly we have षष्ठी in तृतीयार्थ पूर्णोऽस्महत: शराणाम् (Mbh. 7.2.28), अथो [illegible] गुल्फ दघ्नम् (Jai. A. Pra.1). गुल्फ दघ्नम् = up to the ankles. The instrument of √तृप् is also treated similarly. Of the [illegible] beautiful examples: इन्द्रस्य सोमस्य [illegible] तृप्णुहि (Rv. 2.16.6). In profane speech, we shall say तृप्णुहि without cerebralization of the dental न. Indra, be satisfied with this invigorating Soma drink. [illegible] सोमस्य तृम्पासि (Rv. 8.53.4). न तृप्त एव कामानां पुरुः [illegible] (Mbh. आ० (= आश्व०? 75.55)

Some more examples of षष्ठी in composition with a preposition

एतावत: कालस्य परस्तात् (S'. Br. 10.6.5.4). न [illegible] परस्तात् (Ait. Br. 2.33). तं परस्तात् [illegible] पर्यस्य [illegible] (Ait. Br. 4.1). पुरस्तात् देवदेवस्य [illegible] ... (Ku. 7.30). पुरस्तात् = before, in front of.

We have already stated that षष्ठी is used with words such as यत्र. [illegible] give another example from the epics. [illegible] निरसनो [illegible] (R. 3.29.19).

सप्तमी

Additional examples of the Locative in the sense of × [illegible] परवानं [illegible] (Mbh). Instead of saying [illegible], the speaker has preferred to look upon [illegible] as [illegible] of contact. He could have used षष्ठी in the sense of relation.

He continues to convey the sense of the way nearing the home (गृह) or the way that is in contact with गृह (गृहोपकण्ठ). न देवा [illegible] (Tai. Sam. 2.4.1.2), [illegible]

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Margin notes: षष्ठी is used in [illegible] / several / See e.g. / Of is / × substitution of contact

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approached Him with the prayer. याच्ञा मोघा वरमधिगुणे नाधमे लब्धकामा (Me.), a request made of the meritorious one if not fruitful (even if gone vain) is better than the one made of the meritless one attended with fruit.

अधिगुणे i.e. in the presence of (अधिकगुणे) the meritorious.

नात्मश्लाघिषु नीचेषु प्रहरन्तीह मद्विधाः (Hari 2.31.25) people like me do not attack the mean self-flatterers.

misg. mi. fi. ant. — प्रहरन्ति, give blows to, give blows on the body of, the people are here conceived as the substrata of प्रहार

self-flatte (rs below), hence the सप्तमी. Similarly this expl. the सप्तमी in the following verse: प्रहर्तव्ये कृतयत्नेन सर्वोपायान्तरात्मना (Hari 2.31.25), the good of arms, attack at the inner parts of all of us.

नरादिषु असावान्ताद्दि नारीत्वादि पुंसु प्रहर्तुं किंतु प्रमादान्तिहिंसा:.

आर्तत्राणाय वः शस्त्रं न प्रहर्तुमनागसि (Śa. I.). आर्तत्राणाय for the protection of the gen. harmed. अनागसि = in innocent. आगस् (n.) means offence. विव्याधलक्ष्मणीषु नाराचैः शरैश्च वायव्यविद् (Hari 2.73.65), विव्याध = pierced, made holes into. (विध् पिच्छ्वकार).

तद्वै नौ नचैव पितरि प्रश्नः (Ait. Br.), now we are putting this question to your father only (Let him decide concerning the like, we shall accept his decision) पितरि = पितुः सकाशे. किमनार्यमनर्थ्यं मे नास्ति प्रेषितो मयि (Hari. 2.53.23). मयि प्रेषितः, मत्समीपे प्रेषितः, sent to me (near to me).

नान्यन्त्रा पुरुषे आर्पितानि (Yaj. 23.51). आर्पित pri. marily means अर्पित, प्रापित. वीरे मयि हि कार्पितम् (Śra.) पुनरद्यापि दृष्टिं बाष्पप्रकर कलुषां मयि वनी जहीहि (Śa.) Cast a glance sullied (bedimmed) with tears at me, so callous.

Sometimes the most desired object is not indicated as such, but is desired to be expressed as अधिकरण. Of this the following is an example in point: यज्ञिन करुणं तत्र परिप्लवमादि (M.Bh. 11.659). Generally we say यज्ञीय परिप्लवादि, but here the desired object is treated as अधिकरण.

In our treatment of the वैकल्पिक अधिकरण
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we have quoted a number of examples where
सप्तमी is obviously in the sense of निमित्त. Even in
the Ācārya's own sūtra सिद्धे..., the सप्तमी is in the
sense of निमित्त. This cannot be disputed

F.N. all commentators are agreed that it is. These quotations
are from the works of those celebrated authors who
are no ordinary people, but who are the masters of speech,
the builders of idiom. They are the
universally honoured men of letters, in whose speech
outrageous violation of the idiom is least expected. They
are the standard-bearers of usage. Indeed it is their
speech which forms the basis for all grammatical
and linguistic treatises. The purpose of the Aṣṭā-
dhyāyī is to help us recognize such usage of
culture (शिष्टपरिज्ञानार्थाऽष्टाध्यायी). They do doubt the

perfection of the Aṣṭādhyāyī as far as its predictability,
and its elaborate ... , and the comprehensive
nature of the Śāstra. True, because in the sūtra
निमित्तात्कर्मसंयोगे ( ) there is no rule enjoining
सप्तमी to express निमित्त and the given examples are
not covered by the Vārttika. Equally true that
besides the three अधिकरणs, औपश्लेषिक, etc., there
is no fourth one. सप्तमी is enjoined in the sense of अधिकरण.

सप्तमी Unless निमित्त is recognized as अधिकरण, it
cannot be employed to express it. With which of the
three अधिकरणs, must 'निमित्त' be identified? We
think it is identifiable only with the वैकल्पिक. सप्तमी then
viz. would be deemed used in the sense of वैषयिक निमित्त.
वैषयिक निमित्त, whereas it is agreed that in
ख्यातो वृत्तकौशलौ यस्याः पुत्रो ... सौवराज्येन महता

and in --- (R. 2.8.9) & कर्णमेव ... ; सैन्यं ... भारत
(Mbh. 8.10.16), we have तृतीया in सौवराज्येन & सैनापत्येन
in the sense of हेतु (निमित्त); in ... यौवराज्ये
परंतप (R. 2.4.22), रामं राज्येऽभिषेक्ष्यति (R. 2.6.21); सैना-
पत्ये तु राधेयमभिषिच्य सुतस्तव (Mbh. 8.10.54) and ना...
...: ... न... (Hari 2.55.63), we have
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सप्तमी in यौवराज्ये, राज्ये & सैनापत्ये. It has to be admitted
that the speaker wants to convey the same sense by

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the two-fold construction. The तृतीया is here in the sense of हेतु (निमित्त) is an un-[illegible]. The [illegible] element necessarily be taken in the same sense as [illegible]. The upshot of all this is that this two-fold construction is correct one. The Aṣṭādhyāyī helps us to recognize the śiṣṭas, the pre-eminent men of culture. It thus opens out a vast vista of the usage, whereby words not taught in the Aṣṭādhyāyī but used by the śiṣṭas become approved for use by the common man.

(Raghu 13.43) Mallinātha commenting on समाजाने मे [illegible] account for use of सप्तमी by this Vārttika.

[illegible] in समाजाने. This is patently mis-application of the Vārttika, for there is no (contact) संयोग or समवाय (inherence) of समाजन with मृग, the object. The sense of निमित्त is undeniably there. Admittedly it is a case of सप्तमी in the sense of निमित्त, as in the sutra निमित्तात्.

Is rather for p. 3

There is agreement of the adjective and the noun qualified in respect of gender, number and case. We illustrate: [illegible], people who are intelligent and well-mannered thrive. [illegible], an evil report is circulating. [illegible] Collectors' riches do not last long.

There is also agreement of the उद्देश्य (subject) and the विधेय (predicate) in respect of gender, number and case. This is normal. We illustrate सर्वं कृतकं नश्वरम्, all that is created is perishable. [illegible], all that is born is bound to go. [illegible] constituents of the five elements are invariably perishable.

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मानं धीरस्त्वमात्मैवं स्त्रियामाबद्ध... (Svapna), ... she is ... by ... but a female is by nature timid. But there are not a few cases, where the gender or number vary, the case remaining invariable. Thus we read: भरतः शिरसा कृत्वा संन्यासं पादुकोत्तमे (R. 2.115.14). Here पादुके form is used in the feminine gender, while संन्यास (न्यास = deposit, pledge, pawn) is masculine sing. मालविकोपायनं प्रेषिता (Mal.), Malavika was sent as a present. उपायन (predicate) is neuter sing.

form is used

Compounds

विभक्तिर्लुप्यते यत्र तदर्थस्तु प्रतीयते।
पदानां चैकपद्यं च समासः सोऽभिधीयते॥

expectancy

When two or more words linked in sense (by expectancy, compatibility and proximity) are made into a single word to yield a qualified sense, this formation is called Samāsa. समास literally means putting together, condensing, shortening. In a sentence we use words each with a Vibhakti required by the sense desired to be expressed, and words ending in a Vibhakti are called pada. When (पद) the Vibhakti after each word, entering into a combination is elided and is affixed only after the combination, giving a new word, it is called samāsa.

giving a new word

From all this it is clear that words not linked in sense would not form compounds. Samāsa is a pada vidhi, a grammatical operation based on पदs (or inflected words). And any grammatical operation has to be based on words which are linked in sense (समर्थाश्रित). समर्थः पदविधिः (2.1.1). राज्ञः पुरुषः Here the two words are connected in sense, by the relation of the one (the पुरुष) being स्व (his) and the other (राजन्) being स्वामिन् (owner)

(the king's man, or servant) the king owned

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(105) Here we have the comp. राजपुरुषः, but सार्थ
राज्ञः पुरुषः ... gave us this comp,
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for here राजन्+ङस् पुरुष+सु are not connected in sense,
सार्थ belongs to ... & पुरुष (servant) is Dependent ...

राज्ञः पुरुषः is called लौकिक विग्रह, analysis of the comp in the form usable in speech. राजन् ङस् पुरुष सु is called अलौकिक विग्रह in the form not usable in speech. (विग्रह is analysis, splitting up. ~~... the form current in speech is लौकिक~~ ~~that which~~ is yet not fully developed (अपरिनिष्ठित) & therefore not in circulation, ~~...~~

for is

The padas are both सुबन्त or तिङन्त. The सुप् suffixes as well as the तिङ् suffixes are called विभक्ति & a word ending in a Vibhakti is a pada.

Only one सुबन्त पद is compounded with another सुबन्त पद & not with a तिङन्त. [This holds good of classical Sanskrit as distinct from the Vedic.

(सुप्) सह सुपा (2.1.4)

In the Veda, we have compounding with a तिङन्त also.

पूर्वम् भूतः, भूतपूर्वः (that was formerly). Here पूर्व-अम् & भूत-सु are the two members of the compound. ~~...~~ Normally we should have the form पूर्वभूत, but Pāṇini reverses the order of the words in this sutra भूतपूर्वे चरट् (5.3.53) & we cannot follow a different course. ~~...~~

Course

Formations with कृत् (primary suffixes), तद्धित (secondary suffixes) & compounds are technically designated प्रातिपदिक, & a prātipadika loses its Vibhaktis. सुपो धातुप्रातिपदिकयोः (2.4.71). Accordingly here both अम् & सु are dropped. Later to express different case-relations, we have different case-endings: भूतपूर्वः, भूतपूर्वम्, भूतपूर्वेण, etc. etc.

(... does ... in the Vart ... सुप् ...)

कृत्तद्धितसमासाश्च ( )

Compounds which don't permit of analysis are called नित्यसमास. Such compounds as are analysable but not with their component are also called नित्य. ...

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(106) निपातसमासः On this we shall speak elaborately later at another place.

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Here it would suffice to say that compounds which in general are not classified under any one of the categories, such as Avyayībhāva &c. for the formation of which there is no special rule, are called सुप्सुपा compound. मृगतृष्णा is one such compound.

Other examples of सुप्सुपा compounds

आजन्मशुद्धानाम्. आसमुद्रक्षितीशानाम्. यथाविधिहुताग्नीनाम्, यथाकामार्चितार्थिनाम्. In these expressions from the Raghuvaṃśa, we have compounds formations which are doubly compounded. Firstly we have compounding आजन्म, आसमुद्र, यथाविधि & यथाकामम्, i.e. the Avyayībhāva compounds with आङ् & यथा. Then again these are compounded with शुद्धानाम्, क्षितीशानाम् etc. This second compounding is on the basis of सुप्सुपा, one inflected word is compounded with another. The Vibhakti is dropped in आजन्म for it is an Indeclinable comp. & an Indeclinable comp. is an indeclinable. Yet it is regarded as वा in the case of प्रत्ययलक्षण.

सुप्सुपा comp. in

Similarly we have आसमुद्रक्षितीशानाम्, analysable into आसमुद्रं क्षितीशाः & likewise we have सुप्सुपा first & then Bahuvrīhi (Attributive comp.) in यथाविधि. यथाविधि (= विधिमनतिक्रम्य) हुताः = यथाविधिहुताः, this is सुप्सुपा. With this as the first member, we have another compounding with अग्नि - giving us Bahu.

The particle नञ् in the sense of negation, different from नञ्, is compounded with a कृदन्त — नचिरम्, नातिदूरेण, नाचिरात्. नातिदीर्घम्. नान्तरा = विना (अन्तरा माम् अन्तरीयकम्, तदेव नान्तरीयकम्. न अन्तरीयकम् = नान्तरीयकम् (= अविनाभावि) that does not exist without. This is सुप्सुपा comp. नसंहितास्तस्य न भिन्न वृत्तयः (Kir. 1.19). उदयत्यवने नैकपदम् (Kumar). Of compounds with ...

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नाद्यस्तं नवं गता वेदवतयम् ... अनेकमेदम्. ... (Subh. 8.6.22). ...

(107) स्रोत, the abode of Yamuna, [illegible] विनान्तत = Sun/

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[illegible] नेकायकस्य रिततया (Bh. 12. 81)

ततो युवराजमाराय सखिपूर्वम् अहं प्रभो (Mbh. 1.131.62). न/-

श्रोतिवः श्रोत्रियस्य नारथी रथिनः सखा। नाराजा पार्थिव-

स्यापि सखिपूर्वं किमिष्यते (Mbh. 1.166.15)॥ *

F.N. These are [illegible] by [illegible].

[Here पूर्व is used in the sense of भूतपूर्व as in the Sutra पूर्वे भूतपूर्वे (6.2.22).

सखिपूर्वं = भूतपूर्वं सखा.

भावंभूत शिरः = भवन्त्यैः [illegible]. It is a nitya comp.

[illegible] भूत भोजनार्थः (Bh. [illegible]). भूत here stands for उपमान [illegible] भैक्ष्यमाणवः. [illegible] हेतुभूतया माणवः ब्रह्मचारी, a young person who has turned a student for the food which he would get by begging.

ओदनपाणिनीयः, a pupil of Pāṇini for the sake of food. Analyse ओदनेन पाणिनीयः. भयब्राह्मणः, who has taken (put on) the guise of a Brahman out of fear. यावच्छरीरभाविनी चेष्टा, Here यावत् is compounded with शरीर which [illegible] द्वितीया, [illegible]. This is [illegible]. [द्वितीया, [illegible] specific rule for compounding it. भास्वित: is also an instance of [illegible] comp. भा = दीप्ति (lustre, radiance), तया हेतुभूतया रविरिव (sun-like because of radiance.

For although यावत् governs

In the Taddhita formations, [illegible],

[illegible], [illegible], [illegible] with the Taddhita suffix ठ (इक); the basis for this ठ [illegible] etc. which is [illegible] comp. not analysable. Each of these [illegible], the something, viz. [illegible] [illegible] come off all chance, miraculous.

कालतात्तीत not [illegible] independently of this formulation in Sanskrit

उन्मत्तः = [illegible] consisting [illegible] are also [illegible] compounds. (Vide Kṣīrasvāmi on these words — Amara). [illegible] नेविश्ट [illegible] (R. 2.2.42). Here 'विष्ट' [illegible] compounded with [illegible] comp [illegible]

are to be eliminated

Verbal derivation

(who sleeps here & there) is a double [illegible] comp.

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[illegible] (प्रत्ययसंस्तुत्यः). The [illegible]

(106) किंस्वसमासः: On this we shall speak in detail later, at the proper place.

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Here it would suffice to say that compounds which cannot be classified under any one of the categories, such as Avyayibhava etc. for the formation of which there is no special rule, are called सुप्सुपा compounds. पुनरुक्तं: is one such compound.

Other examples of सुप्सुपा compounds

आजानुबाहुम्, आनूरुविलम्बितलासिना, यथाविधि-हुताग्नीनाम्, यथाकामार्चितार्थिनाम्. In these expressions from the Raghuvamsa, we have formations which are doubly compounded. Firstly we have compounding of आ जानु, आ ऊरु, यथाविधि, यथाकामम् ~~etc~~ as indeclinable compounds with आङ् & यथा. Then again these are compounded with बाहुः, विलम्बितः etc. This second compounding is on the basis of सुप्सुपा, one inflected word is compounded with another. The Vibhakti is dropped in आजानु for it is a Indeclinable comp. & a Indeclinable comp. is an indeclinable. Yet it is regarded as पद because of प्रत्ययलक्षण.

सुप्सुपा Comp. in Similarly we have आनूरुविलम्बिता:, analysable into आ ऊरु विलम्बिताः. Likewise we have सुप्सुपा first & then Bahuvrihi (Attributive comp.) in यथाविधि. यथा विधि (= विधिमनतिक्रम्य) हुताः = यथाविधि हुताः, this is सुप्सुपा. With this as the first member, we have another compounding with अग्नि-यु giving us Bahu.

The particle 'न' in the sense of negation, different from नञ् is compounded with a कृदन्त — नचिरम्, नचिरेण, नचिरात्. cf. नान्तरीयकम्. न + अन्तरा = विना अन्तरा भवम् अन्तरीयम्, तदेव अन्तरीयकम्. न अन्तरीयकम् = नान्तरीयकम् (= अविनाभावि) that does not exist without. This is सुप्सुपा comp. नकोऽहितो नान्यत्र नचिरान् दनाय: (Kir. 1.19). उपस्थानं नैकभेदम् (Kumar). If compounded with ... अनेकभेदम्. कृत्वा ...

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नाकृतं कर्म ... (Subh. 8.6.22) ...

(107)

स्रोत, the abode of Yama, son of विवस्वत् = the Sun.

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[illegible] न ... तरितन्तवा (Ṛ. 12. 81)

ततो कुमारमात्रस्य सखिपूर्वम् आह ... (Mbh. 1.131.62). न-श्रोत्रियः श्रोत्रियस्य नारवी रथिनः [illegible]। नाराजा पार्थिवस्यापि सखिपूर्वं [illegible] (Mbh. 1.166.15)॥ *

Here पूर्व is used in the sense of भूतपूर्व as in the Sutra पूर्वे भूतपूर्वे (6. 2. 22).

* F. N. These are [illegible] by [illegible]

सखिपूर्वं = भूतपूर्वं सखा यस्य.

[illegible] भिक्षा: = [illegible] समा: . This is a [illegible] comp.

[illegible] हेतुभूत [illegible] (Bh[illegible]). भूत here stands for उपमान [illegible] माणवः. [illegible] हेतुभूता माणवः = ब्रह्मचारी, a young person who has turned a student for the food which he would get by begging. ओदनपाणिनीयः, a pupil of Pāṇini for the sake of food. Analyse ओदनेन पाणिनीयः. भयब्राह्मणः, who has taken (put on) the guise of a Brahmin out of fear. यावच्छरीरमात्मनि [illegible], Here यावत् is compounded with शरीर with the [illegible] द्वितीया, [illegible] after it. This is [illegible]. [illegible] द्वितीया, there is no specific rule for compounding [illegible]. [illegible] is also an instance of [illegible] comp. [illegible] (Rakshas, [illegible]), तया हेतुभूतया [illegible] ([illegible] because of [illegible].

For [illegible] यावत् governs

In the Taddhita formation, कालतालीयम्, [illegible], [illegible], [illegible], with the Taddhita suffix छ (ईय), the base for this छ is [illegible] etc which [illegible] comp. [illegible] analysable. Each of these [illegible], [illegible] something, viz. [illegible] come off all [illegible], [illegible].

उन्मत्त: = उन्मत्त [illegible] [illegible] are also [illegible] comp. (Vide [illegible] on these words — Amara). [illegible] न [illegible] (R. 2. 2. 42). Here [illegible] is compounded with [illegible] [illegible] comp [illegible] (who sleeps [illegible]), is a double [illegible] comp.

कालतालीय not [illegible] independent of this formation in Sanskrit

an [illegible] [illegible] verbal [illegible]

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[illegible] (सर्वसंयत्यः). The [illegible]

is dropped by the Vār. तु सरस्वतस्य मन - कृत्वो.

here मा दुर्निर्वि... (... 2.17). [मार्ह मा] is

compound with दीर्घम्, meaning wait for a short

while. दीर्घ is irregular for स्नाय. स्त्रयतिर्ण केवल-

मानुषः (Ā ... 5.11). केवलं मानुषः. किस्तक्ष्ण-

कटुकम् = किस्तक्षं कटुकम्, definitely bitter. निस-

~~...~~ निपुणः = निसर्गेण निपुणः, by nature clever.

प्रकृतिवक्रः = प्रकृत्या वक्रः, crooked by nature.

वयोऽधिकः = वयसा अधिकः, advanced in age. नदात्

सस्त्री बाल वयोऽधिका (R. 2.47..10), the city with

women, children & the aged.

Classified Compounds

The Compounds are classed into six cate-

gories — अव्ययीभाव (Indeclinable comp.)

तत्पुरुष (Determinative comp.), कर्मधारय

(appositional comp.) द्विगु (   ), बहुव्रीहि

(Attributive) & द्वन्द्व (Copulative).*

we take them up ad seriatum.

अव्ययीभाव (Indeclinable comp.)

अव्ययीभाव is a significant term. This category

of compounds has an indeclinable as the

first member & in the declinable, the second.

The compound is always an indeclinable.

(अव्ययीभावश्च 1.1.41). अनव्ययम् ~~...~~ अव्ययं भवतीति

अव्ययीभावः. An indeclinable here is a पूर्वपद,

only the उत्तरपद is dropped. Therefore the ~~...~~ basic

अर्थ holds good. In the Indeclinable

comp. the sense of the 1st member prevails,

being directly connected with the verb.

In the sutra containing the अव्ययीभाव

comp., अव्यय is read with the प्रथमा and a

word thus read is called उपसर्जन and what is

[Left margin, vertical: O fam— a couple (with my wife). O ... O ... the ... Comm.]

---

* These have been strung together in a beautiful couplet द्वन्द्वोऽस्मि द्विगुरपि चाहं मद्गेहे नित्यमव्ययीभावः।

तत्पुरुष कर्मधारय येनाहं स्यां बहुव्रीहिः ॥

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उपसर्जन occupies the 1st place in a comp. (प्रथमानिर्दिष्टं समास उपसर्जनम् (1.2.43). उपसर्जनं पूर्वम् (2.2.30). ~~... अव्यय ...~~ Hence अव्यय the indeclinable occupies the first place in the Indeclinable comp. The Indeclinable comp. is assigned neuter gender (स नपुंसकम्) अव्ययीभावश्च (2.4.18). Being neuter it shortens its last long vowel. ह्रस्वो नपुंसके प्रातिपदिकस्य (1.2.47).

neuter

Having said so much by way of introduction, we proceed to interpret the sutras bearing on अव्ययीभाव and illustrate them.

Read the sutra here.

Indeclinable used in the sense of a particular vibhakti and in the sense of सामीप्य (nearness, proximity), समृद्धि (affluence), व्यृद्धि (indigence); अर्थाभाव (non-existence), अत्यय (lapse of time), असम्प्रति (improper at the time), शब्दप्रादुर्भाव (publicity), पश्चात् (subsequent), यथार्थ (fitness), आनुपूर्व्य (sequence, order), यौगपद्य (simultaneity), सादृश्य (similarity), सम्पत्ति (worthiness) and अन्त (end, conclusion) are compounded with a (सुबन्त) पद connected in sense.

अधिहरि. हरौ इति अधि. It means the same as the simple word हरौ (in Hari). [अधिहरि loses its विभक्ति.

Being a indeclinable, अधिस्त्रि निक्षेपा वर्तते. अधिस्त्रि means स्त्रीविषयकम्. Being neuter gender, it shortens its last vowel.

अधिपवरसूर्यः (कालाः) (Raghu. 5.36). अधिवयस्क is अव्ययीभाव, meaning वृद्धि. This again is compounded with पूर्व giving the Bahuvrihi. अधिवयसः पूर्वो यस्य. अनुपूर्वं मत्स्योऽवसत सिञ्चेत् (Kha. Gr. 2.3.3). पूर्वया दिशा = अस्ते

वने उपकूप = आपन्नजलम्

उपकूपं जलाशयः। कूपस्य समीपे. Here सुप after पूर्वपद the अव्ययीभाव उपकूप is not dropped, but is replaced with अम् when the अव्ययीभाव ends in the short vowel अ. But if there be the sense of पञ्चमी, the पञ्चमी is neither dropped nor replaced. It is retained. उपकूपात्.

नाव्ययीभावादतोऽम्त्वपञ्चम्याः (2.4.83). But if the sense of तृतीया or सप्तमी is to be conveyed, there is replacement with अम् generally e.g. उपकूपेन

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(110) also retained sometimes: उपकूपम्, उपकुम्भम्, उप-
कूजम् [illegible] Digitized by Sarayu Trust Foundation and eGangotri [illegible] नदि. The Inde-
clinable comp. is mostly, be a [illegible] in नदी.
It is [illegible], be a [illegible] of [illegible]. गङ्गाया
समीपम् उपगङ्गम्, गोः समीपम् उपगु (राजपथ). Here too
we have shortening of गङ्गा and गङ्गा of गो and गु
(एच इग् ह्रस्वादेशे).

समृद्धिर्मद्राणां सुमद्रम्, the prosperity of the Madras
[illegible] व्यृद्धिर्यवनानां दुर्यवनम्.

अभावो मक्षिकाणाम् निर्मक्षिकम्
अतीतानि हिमानि निर्हिमम्. तन्त्रातिनिर्हिमं वर्तते, उपनाते
अतीतं शीतं निःशीतम्। (वातानाम्)

निद्रा सम्प्रति न युज्यते — अतिनिद्रम् । अतिनिद्रम् शेव, उतिष्ठ
[illegible]।

पाणिनिशब्दः प्रकाशते इतिपाणिनि.
अनरथम्: [illegible] / अनुरथं पादातम्, [illegible] foot-soldiers
the chariots. एवं [illegible]; your [illegible]
follow you.

an indeclinable in the sense of — A [illegible] [illegible] is a [illegible] with a [illegible].
But [illegible] from [illegible]. योग्यता fitness,
वीप्सा (pervasion), पदार्थानतिवृत्ति (not
going beyond a [illegible] — thing), — सादृश्य (similarity).

यथा or — In the first three cases, [illegible] — [illegible]
[illegible] [illegible] [illegible] as [illegible] [illegible]
illustrate:

रूपस्य योग्यम् अनुरूपम्. अनुरूपमलङ्करणम्।

अर्थं अर्थं प्रति प्रत्यर्थम्। प्रत्यर्थं शब्दप्रयोगो भवति।
एकमेकं प्रति प्रत्येकम्। [illegible] [illegible] [illegible]
प्रत्येकं [illegible] (Ragh. 12.3). प्रत्येकं [illegible]।
क्रियाविशेषणम्। पूर्वं पूर्वम् अनुपूर्वम् after each
preceding. (आनुपूर्व्यम्: आनुपूर्व्य, sequence
In the [illegible] [illegible] [illegible] [illegible] 5.74).

यथाशक्ति [illegible] CC-0. Prof. Satya Vrat Shastri Collection. [illegible] यथाम् यथाम् इच्छा
भवति [illegible]। यथा वशं [illegible] (RV. 5.34.6) यथाप्रदेशम्

(141)

श्रुत्य पादविक्रमनतिक्रम्य, यो ब्रह्म आनयति यथाप्रदेशम् (Mbh 3, 127.19). यथाप्रदेशमपि धर्मेण प्रतिपालयते (प्रविवर्त) (हरि॰ 620). यथाप्रदेशम् in consonance with the scripture, viz. not transgressing it). यथार्थम् अर्थमनतिक्रम्य, not going beyond what is अर्थ (i.e. साधन) to absolutely necessary for riddance from trouble). नह्यनुबन्धं सादृश्यम् तद् ब्राह्मणो न विद्यते। अप्रयत्नाचरितं वा यदि यथार्थं कुर्यात् (Hārīta quoted in Kṛtyakalpataru). In the sense of सादृश्य there is no corresponding as already remarked. यथा देवदत्तस्तथा यज्ञदत्तः 'yathā' is compounded with the subanta pada in a sense other than सादृश्य (similarity). यथाऽसादृश्ये (2.1.7). ये ये वृद्धा यथावृद्धम्. यथावृद्धं ब्राह्मणानामन्त्रयस्व. Yathā is here an undeclined indeclinable in the sense of वीप्सा (pervasion). Some interpret यथार्थ of the present sutra to mean in the sense of the indeclinable यथा, viz. ~~[illegible]~~. Thus interpreted, यथाशक्ति etc. does not fall under the scope of this sutra but has to be explained by यथाऽसादृश्ये (2.1.7).

but यथा itself

आनुपूर्व्ये प्रविशन्तु भवन्तः. ज्येष्ठानुक्रमेण. ज्येष्ठानुपूर्व्येण, in the order of seniority having precedence of others.

सहार्थे (चक्रेण युगपद्) योगः. Here सह means युगपद् simultaneously with the first member; is reduced to स.

सचक्रं धेहि।

The desirable

सादृश्यं रघूणाम्। सर्वज्ञः वसिष्ठवानाम्। Raghus have been वसिष्ठ worthy of the [illegible]. Hindus and of Vasishtha have been Brahmans worthy of them.

सम्पत्तौ [illegible] तृणमपरित्यज्य सर्वमत्ति, eats not leaving out a straw.

साकल्ये। अग्निग्रन्थान्तमधीते। सान्तं पठति।

(112) अतिपर्यन्तम् is the लौकिकविग्रह. It is clear that all these compounds beginning with अधिहरि are nitya compounds, for they are not resolved into their own components.

यावदवधारणे (2.1.8) यावत् in the sense of delimitation, fixed limit (अवधारण) is compounded with a subanta word and the compound so formed is the Indeclinable Comp. यावदमत्रं ब्राह्मणान् आमन्त्रयस्व Invite the Brahmans as many as there are dishes (to serve food in). यावन्ति अमत्राणि तावतो ब्राह्मणान् आमन्त्रयस्व. Here यावत् as the first member of the Comp. is an indeclinable, but यावत् in the analysis is a taddhitānta (a formation with the secondary affix.) Hence this too is अस्वपदविग्रह and the Comp. therefore is नित्य. यावदर्थं पदानि प्रयोक्तव्यानि, अनन्वयत्वे स्फिग्ध पद त्वदोषापातः, one should use only as many words as are required to convey the sense, or there would follow a fault of composition known as अधिकपदत्व. वयमपि च (गराम) रमहे यावदर्थम् (Bha. 3) यावत्स्तनम् आधिरोराणाम् (Kā. S'. 4.2.28). The meaning is यावत्यः स्त्रियः (गावः) तावत्य एवदोहनीयाः, only as many cows should be milked as are one's own.

सुप्प्रतिना मात्रार्थे (2.1.9) A subanta word is compounded with प्रति in the sense of लेश (a little), a indeclinable. शाकस्य मात्रा = शाकप्रति (a small quantity of शाक, vegetable). न सुस्वप्रति नि-स्तारे, there is not a little pleasure in samsāra. न दोषप्रति बौद्धदर्शने (कुरुजोमनदेव), there is no flaw in Buddhist philosophy.

अक्ष-शलाका-संख्या : परिणा (2.1.10). अक्ष (dice), शलाका ( ) and numerals such as एक, द्वि are compounded with a indeclinable. This pertains to the practice of gambling. अक्षपरि, the dice fell the opposite way, not as before at the time of a win. शलाकापरि, एकपरि, द्विपरि are other examples. Here too अस्वपदविग्रह obtains in the अस्वपदविग्रह ; hence these compounds are नित्य.

अप-परि-बहिः ... (2.1.12).

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अप, परि, बहिस् and अञ्चु (with the suffix क्विन्) are compounded with a word in the ablative optionally: अपत्रिगर्तं वृष्टो देवः। अप त्रिगर्तेभ्यो वृष्टो देवः, it rained elsewhere excepting त्रिगर्त. अप & परि are termed k. pro. in the sense of वर्जन (exclusion). अपपरी वर्जने ( ). & being governs the ablative of the thing excluded.

परित्रिगर्तं वृष्टो देवः

परिभृत्यं (भृत्यं वर्जयित्वा) वर्तते इति पारिभृत्यिकः सेवकः; a servant (who does not want to face [illegible]).

who stays away from his master

बहिर् ग्रामात्। बहिर्ग्रामम्, outside the village. विकारेभ्यो बहिः [illegible] समाप्यते ये धनिनः, those who remain unruffled (firm) in the presence of temptations are the self-restrained. विकारात् बहिः = बहिर्विकारम्, free from emotion. बहिर्वेदि न यद् दानं दीयते तद्धि पौर्तिकम् (C. D. Hem.)

प्राग्ग्रामात् आरामः। प्राग्ग्रामम् आरामम्, to the east of the village, there is a garden. प्राक् सोमात् प्राक्सोमम्: preceding soma distillation. प्राक्सौमिकी क्रिया: कुर्याद् आद्यानं वार्षिकं भवेत् (Yaj. 1.124). प्राक्सोमं सोमात् = प्राक्सौमिकः।

आङ् मर्यादाभिविध्योः (2.1.13). आङ् meaning the limit exclusive (मर्यादा) or the limit inclusive (अभिविधि) is compounded optionally with a word in ablative आपाटलिपुत्रं वृष्टो देवः, आ पाटलिपुत्राद् वृष्टो देवः। If आङ् is in the sense of मर्यादा, both the sentence & the compound would mean it rained up to Pataliputra, only up to the area of Pataliputra, not over Pataliputra.

(आकुमारम्) आकुमारं यशः पाणिनेः, the fame of Panini has spread up to the young boys, i.e. it covers them. आकुमारं कुमारान् अभिव्याप्य. Here आङ् is in the sense of अभिविधि. आमुक्ति संसारः, आ मुक्तेः संसारः. Here आङ् is the sense of मर्यादा. There is transmigration until there is liberation. आकश्मीरम् आकन्याकुमारि च भूः अस्मदीयो देशः, this is our country from Kashmir to Cape Comorin. Here आङ् is in the sense of अभिविधि.

आपादमूलम् आगलनालं [illegible] ... [illegible] shining [illegible] पादौ च चूडा च = पादचूडम् ('उ' is optionally changed to अ). पादचूडम्

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[illegible] आपादचूडम् । आ मूलात् [illegible]

(114) I want to hear (प.अ.) from the very beginning.
Here the sutra ... the ... विधि.

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लक्षणेनाभिप्रती आभिमुख्ये (2.1.14). The indeclinables अभि + प्रति in the sense of facing (आभिमुख्य) are compounded optionally with a noun which stands for a लक्षण: अभ्यग्नि शलभाः पतन्ति, अग्निमभि शलभाः पतन्ति. प्रत्यग्नि शलभाः पतन्ति, अग्निं प्रति शलभाः पतन्ति, locusts fly in the direction of the fire. [margin: in the direction of]

अनुर्यत्समया (2.1.15). अनु is optionally compounded with something in reading whose proximity it suggests. अनुवनमशनिर्गतः, वनमनु अशनिर्गतः, lightening flashed in the neighbourhood of the forest, facing it, where ... the lightening flash. It flashed in the direction of and near the forest. Hence the forest (वन) is the lakṣaṇa.

यस्य चायामः (2.1.16). अनु is compounded optionally with a object whose length (आयाम) is suggested and which is an indication of the length of some body else. [margin: (लक्षण)] अनुगङ्गं वाराणसी, गङ्गाम् अनु वाराणसी. अनुयमुनं मथुरा, यमुनामनु मथुरा. The length of गङ्गा indicates the length of Varanasi, viz. the length of Varanasi is similar to that of Gangā. To sum up, it means that Varanasi is spread all along the bank of Ganga. अनुपदं बद्धा, उपानत्.

तिष्ठद्गुप्रभृतीनि च (2.1.17) तिष्ठद्गु and the like are indeclinable compounds irregularly formed, but they are to be taken as correct. Strangely enough, they yield the sense of the Bahuvrihi: तिष्ठन्ति गावो यस्मिन् काले दोहनाय स तिष्ठद्गु कालः, the time when the cows wait for being milked is called तिष्ठद्गु. खलेयवम्, खलेबुसम्, लूनयवम्, लूयमानयवम् meaning, when barley is spread out on the threshing floor, when straw lies on the threshing floor, when barley has been cut, when barley is collected respectively, do not take any other case than the प्रथमा. खलेयवादीनि प्रथमान्तान्यन्यपदार्थे (Vār.) accounts for all these forms. This is ... तिष्ठद्गु is another indeclinable compound has been here in the gaṇa pāṭha.

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Doesn't admit of compounding with any other word.

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... the ... प्रतिष्ठप्रभृ group, प्रदक्षिणम् is also incompounded. But प्रदक्षिणम् is a non indeclinable also. We read in Manu (4.39) —

मृदं गां दैवतं विप्रं घृतं मधु चतुष्पथम् । प्रदक्षिणानि कुर्वीत.

पारे-मध्ये षष्ठ्या वा (2.1.18). पार and मध्य (with a word with षष्ठी case-affix) are compounded optionally with ... and पार and मध्य are changed to पारे and मध्ये at the same time. In the alternative, we have the षष्ठी तत्पुरुष. पारेगङ्गम् । गङ्गापारम् मध्येगङ्गम् । गङ्गामध्यम् । पारेगङ्गाद् आनय = bring it from across the Ganga. मध्येगङ्गाद् आनय. If a word is intended to be conveyed, we shall say गङ्गायाः पारम् without compounding.

संख्या वंश्येन (2.1.19). A numeral सुबन्त is compounded with a सुबन्त noun, standing for a descendant

(द्विमुनि व्याकरणस्य (द्वौ मुनी) ... वंश्यौ व्याकरणस्य पाणिनिकात्यायनौ)

त्रयो मुनयः (पाणिनिकात्यायनपतञ्जलयः) व्याकरणस्य त्रिमुनि व्याकरणस्य, three sages of the family of grammarians. When the possessors of learning are spoken of as one with learning, then Vyākaraṇa has the case in apposition with द्विमुनि (त्रिमुनि) and we say द्विमुनि व्याकरणम् etc. In this form it supersedes बहुव्रीहि. The only purpose of this supersession is that it has a different accent from Bahuvrīhi which the Baha. retains the original accent of the first member, the Avyayībhāva puts the accent to the last member. Besides leaving it aside the form is in neuter, for in the case of the Baha. it differs from those of अव्ययीभाव.

Margin: वंश्य means a family characterizing succession of human beings by virtue of learning or birth is called वंश, a family; one who belongs to such a family is वंश्य.

नदीभिश्च (2.1.20). A numeral सुबन्त is compounded with the word नदी or the name of a particular नदी such as Ganga. सप्तगङ्गम्. द्वियमुनम्. This is in the sense of समाहार aggregate and is therefore neuter ...

(Margin: and of the)

अन्यपदार्थे च संज्ञायाम् (2.1.21) a subanta word standing as an attribute to something outside...

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(46) the comp. is compounded with a name of a region when the comp. so formed is a name. उत्तरगङ्गं नाम देशः लोहितगङ्गं नामधेयम्. This is a nitya compound not analysable. A sentence (giving the analysis) is never a name. Hence it is a nitya comp. although the [illegible] is read under the heading विभाषा.

Samāsānta Suffixes

Now we may deal with some of the Samāsānta suffixes pertaining to the A. comp. The Samāsānta suffixes are technically Taddhita suffixes, but they are ordained after certain compounds and are considered as the last part of a comp. or the last part of the latter member of a comp. (उत्तरपदान्त). Hence their treatment in the section on the compounds.

(समासान्त) ❀ शरत्प्रभृतिभ्यः (5.4.107) In an Avyayībhāva comp. टच् is added as a samāsānta suffix. शरदः समीपम् उपशरदम्. दिशमधि इति = अधिदिशम् (अध्यात्मम्).

अव्ययी भाव — द्वयोर्दिशोः मध्ये = अपदिशम्. = दिशयोरन्तरालम्, also called विदिशम्. प्रदिशम्. दिवं मर्यादीकृत्य आदिवं वा आदिवम्. उपविपाशम् (विपाशा नदी, तस्य विपाशः समीपे) जरायाः समीपम् उपजरसम्. उपजरसं मनसि रोगाः। Here जरा is also replaced by जरस्. अध्युपानहम् in the shoe. आदि as uttarapada takes टच् (समासान्त) when प्रति, पर, सम, अनु stand in pūrvapada (प्रतिपरसमनुभ्योऽक्ष्णः (गणसूत्र)). अक्षि प्रति = प्रत्यक्षम्. अक्ष्णोः समीपम् परोक्षम्. परे परोक्षम्.

comp. of 'अक्षि' here is 'अ' before टच्. Here 'पर' is not an indeclinable, however has no such ordaining अव्ययीभाव here. Yet टच् is ordained after an अव्ययीभाव, hence by the force of that ordainment, परोक्षम् becomes an अव्ययीभाव.

[illegible] Pāṇini uses परोक्ष in परोक्षे लिट् (3.2.115). On the authority of this use of परोक्ष, we [illegible] परो before अक्षि. अक्ष्णोः योग्यं समक्षम्. अक्ष्णः पश्चात् अन्वक्षम्.

because of अ — अनश्च (5.4.108) An indeclinable comp. ending in अन् takes टच् (समासान्त) and [illegible] [illegible] in अन् loses its [illegible]. राज्ञः समीपम् उपराजम्. आत्मनि इति अध्यात्मम् (in the Self [illegible]

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नपुंसकादन्यतरस्याम् (5.4.109)

If [illegible] [illegible] better alterna-
tive, we have टच् (समासान्त) optionally: चर्मणः
समीपम् उपचर्मम्, उपचर्म. चर्मन् (skin) is neuter.
. नदः (5.4.111) An indeclinable comp. ending in the
प्रत्याहार झय् takes टच् optionally: उपसमिधम्,
उपसमित् (समिधां समीपे). उपदृषदम्, उपदृषत् (near
a slab).

गिरेश्च सेनकस्य (5.4.112). In an Indeclinable
comp. with गिरि as the latter member, टच् is
optional. The name of सेनक is mentioned
to show respect. The optionality is common.
अन्तर्गिरम् आतनः, अन्तर्गिरि आतनः, married in
the mountain.

[illegible]

नदीपौर्णमास्याग्रहायणीभ्यः (5.4.110) An inde-
clinable compound ending in नदी, पौर्णमासी (= पूर्णिमा)
and आग्रहायणी (the full-moon night of आग्रहायण = मार्ग-
शीर्ष) takes टच् (samāsānta) suffix: नद्याः समीपम्
उपनदम्, उपनदि. Since an indeclinable comp. is neuter,
it shortens its last ई. उपपौर्णमासम्, उपपौर्णमासि.
उपाग्रहायणम्, उपाग्रहायणि. Before टच् उपाग्रहायणी
loses its ई by यस्येति च ( ).

The [illegible] sūtra अन्तरा, चिरात्, सुचतुर etc. reads सरजसम्
with अच् समासान्त. It is an Indeclinable Comp. in the sense
of साकल्य (entirety) सरजसं कमलं संस्करोति, which does
not leave out dust. In Kirāta (10.26), we
read सरजसमकरन्दनिर्भरासु प्रसवम् and at another place,
[illegible]: सरजसमिति [illegible]. ~~Bahu~~ Here it is Bahu.
But a Bahu. will have no Samāsānta अच्. सरज-
पङ्कजम् or सरजस्कं पङ्कजम्. सरजसम् as a Bahu. is a
poetic licence.

[illegible] and at another place, the optional

Comp. in the sense उपशुनम् we read उपशुनम्. [illegible]
विनेयम्. The form is correct for it is so read by the Ācārya.

It was irregular in that संप्रसारण which was due
there is संप्रसारण which was not due

no dropping of

अनुगवम् (अनुगवम्) is also read in the [illegible] form
sūtra. [illegible] comp. [illegible] समासान्त.

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It is an Indeclinable comp. by यस्य चायामः ( )
[illegible] whose length is indicated by the length of the bull.

(116) the comp. is compounded with a name of a river when the comp. so formed is a name: उन्मत्तगङ्गं नाम देशः
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लोहितगङ्गं नाम देशः [illegible] is a single compound not analysable. A sentence (giving the analysis) is never a name. Hence it is a nitya comp. although the Sūtra is read under the heading विभाषा.

Samāsānta Suffixes

(समासान्त) Now we incidentally take some of the Samāsānta suffixes pertaining to the A. comp. The Samāsānta suffixes are technically Taddhita suffixes, but they are ordained after certain compounds and are considered either the last part of a comp. (or the last part of the latter member of a comp. (उत्तरपदान्त)). Hence their treatment in the section on the compounds.

अव्ययीभाव — शरदः प्रभृतिभ्यः (5.4.107) In a Avyayībhāva comp. टच् is added as a samāsānta suffix. शरदः समीपम् उपशरदम्. दिशमधि इति = अधिदिशम् (अव्ययम्). दिशो मध्ये = अपदिशम्, = दिशामन्तरालम्, also also उपदिशम् or प्रदिशम्. दिवं मर्यादीकृत्य [illegible] आदिवम्. उपविपाशम् (विपाट् नदी, तस्य [illegible] समीपे) जरायाः समीपम् उपजरसम्. उपजरसं मन्दाक्षि रोगाः।

Here जरा is also replaced by जरस्. अनुपुत्रम् [illegible] the shoe. अक्षि as uttarapada takes टच् समासान्त

— when प्रति, पर, सम्, अनु stand as pūrva pada (
प्रतिपरसमनुभ्योऽक्ष्णः (गणसूत्र). / अक्ष्णि अक्षि प्रति = प्रत्यक्षम्. [illegible] इत्यक्षम्. अक्ष्णः परं परोक्षम्.

(margin: 'अक्षि' loses its 'इ' before टच्.)

Here 'पर' is not an indeclinable, therefore there is no such ordaining अव्ययीभाव here. Yet टच् is ordained after an अव्ययीभाव, hence by the force of that ordainment, परोक्षम् becomes an अव्ययीभाव.

(margin: [illegible]) Pāṇini uses परोक्ष in परोक्षे लिट् (3.2.115). On the authority of this use of परोक्ष, we include 'परो' before अक्षि. [illegible] [illegible] [illegible]: [illegible] [illegible].

अनश्च (5.4.108) An indeclinable comp. ending in अन् takes टच् (समासान्त) and (then (margin: because of it) the अन् [illegible]) loses its final part (the [illegible]) राज्ञः समीपम् उपराजम्. आत्मनि इति अध्यात्मम् (in the Self).

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नपुंसकाद्न्यतरस्याम् (5.4.109)

If अन्नन्त word of the neuter gender be the ultimate [illegible] optionally : चर्मणः समीपम् उपचर्मम्, उपचर्म, चर्मन् (skin) is neuter.

झयः (5.4.111) An indeclinable comp. ending in the प्रत्याहार झय् takes टच् optionally: उपसमिधम्, उपसमित् (समिधां समीपे). उपदृषदम्, उपदृषद् (near a slab).

गिरेश्च सेनकस्य (5.4.112). In an Indeclinable comp. with गिरि as the latter member, टच् is optional. The name of सेनक is mentioned to show respect. The optionality is common. अन्तर्गिरि आतनः, अन्तर्गिरं आतनः, married in the mountain.

for respect

नदीपौर्णमास्याग्रहायणीभ्यः (5.4.110) An indeclinable comp. ending in नदी, पौर्णमासी (= पूर्णिमा) and आग्रहायणी (the full-moon night of आग्रहायण = मार्गशीर्ष) takes टच् (samāsānta) suffix: नद्याः समीपम् उपनदम्, उपनदि. Since an indeclinable comp. is neuter, it shortens its last ई. उपपौर्णमासम्, उपपौर्णमासि. उपाग्रहायणम्, उपाग्रहायणि. Before टच् उपाग्रहायणी loses its ई by यस्येति च ( ).

The [illegible] like अन्तर्, [illegible] etc. read सरजसम् with अरजसम्. This is a Indeclinable comp. in the sense of साकल्य (entirely) सरजसं कलमं [illegible], grains not leaving out dust. In Kumāra. (10.26), we read सरजसमहाय केतकीनां प्रसवम् and at another place, [illegible] सरजसमिति [illegible]. Here it is Bahu. But a Bahu. will have no Samāsānta. सरजः पङ्कजम् or सरजस्कं पङ्कजम्. सरजसम् as a Bahu. is a poetic licence.

the optional

Comp. in the [illegible] read उपशुनम्. शुनः समीपम्. The form is correct for it is so read by the Ācārya. This is irregular in that there is no dropping of टि which was due and there is सम्प्रसारण which was not due.

अनुगवम् (आयतम्) is also read in the [illegible] sūtra. This is an Indeclinable comp. with [illegible] समासान्त. It is an Indeclinable comp. by यस्य चायामः ( ), a cart whose length is indicated by the length of the bull.

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(118) प्रत्युरसम्: सप्तमीस्थात्, an indeclinable compounding with उरस् & ending in सप्तमी case-affix takes अच् (समासान्त) प्रत्युरसम्, उरसि इति, in the chest.

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तत्पुरुष (Determinative Compound)

A compound generally of two padas, wherein the latter member is pradhāna (imp), i.e. one that is the chief and wherein the former member having manifold case-affixes determines (qualifies) the sense of the latter, is called तत्पुरुष. A Tatpuruṣa comp. which has द्वितीयान्त word as the first member is called द्वितीया-तत्पुरुष, & which has तृतीयान्त as the first member तृतीया-तत्पुरुष, and so forth. There are a few exceptions to this rule, which will be noticed at the proper place.

द्वितीया-तत्पुरुष

द्वितीया श्रितातीत-पतित-गतात्यस्त-प्राप्तापन्नैः (2.1.24), a सुबन्त word in द्वितीया is compounded with the सुबन्त words, श्रित, अतीत, पतित, गत, अत्यस्त, प्राप्त and आपन्न and is called तत्पुरुष. As already remarked in the Introduction, the word in प्रथमा in the enjoining rule takes the first place in the comp. On the basis of the analogy कष्टं श्रितः, we have the comp. कष्टश्रितः। कान्तारम् अतीतः — कान्तारातीतः one who has gone across the big forest. अतीतः = अति इतः। नरकं पतितः नरकपतितः। पत् is here transitive, hence the द्वितीया in कान्तारम्. महारण्ये दुर्गपथे कान्तारः पुंनपुंसकम् (Amara) कान्तार is both m. & n. in the sense of a big forest and a difficult path. ग्रामं गतः - ग्रामगतः। द्विमन्त्रिते सर्वीगतं (S') सर्वीगतम् concerning your (friend). द्विजाता अपि हितवो भवन्ति (Bhāṣya). तरङ्गान् अत्यस्तः तरङ्गात्यस्तः, who has crossed the waves. सुखं प्राप्तः सुखप्राप्तः। दुःखम् आपन्नः = दुःखापन्नः। आपन्न is p.p. of आ-पद् / पद् to go.

श्रितादिषु गमिगाम्यादीनामुपसंख्यानम् (Var.) Accordingly द्वितीयान्त also compounded with गमिन्, गामिन् (Unādi) and बुभुक्षु (hungry, anxious to eat): ग्रामं गमी ग्रामगमी one going to a village. ग्रामं गामी ग्रामगामी। अन्नं बुभुक्षुः अन्नबुभुक्षुः। विशेषं विदुषः विशेषविदुषः (Rag 2.75) of one who knows the particulars.

खट्वा क्षेपे (2.1.26). खट्वा with the 2nd case-affix ending is compounding with another सुबन्त word when the comp. conveys the sense of censure ... or bad ways. It is a nitya comp. for this comp. ... this sense,

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(119) a [illegible] the sentence (खट्वाम् आरूढः) cannot a खट्वारूढः would mean such as the above. cf. खट्वारूढः । कान्तिरतूलजाल्मः । [illegible]

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खट्वायां वा जाल्मः. The comp. खट्वारूढः means one going by a wrong track, whether one ascends a cot or not, any body, who he may be having himself as खट्वारूढः. In the self-same sense, we use खट्वाप्लुत also

कालाः (2.1.28) [द्वि]तीया words are expressions of time are compounded with a 2nd case-affix

[मास] (गुणवन्त) words: मासं प्रमितः मासप्रमितः प्रतिपच्चन्द्रः, the moon of the prati-pada. अहरतिसृता मुहूर्ताः । अहः अतिसृता मुहूर्ताः, the muhurtas which have gone over to the day, become a part of the day (in the Uttarayana). [the size] रात्र्यतिसृता मुहूर्ताः, रात्रिसंक्रान्ताः, [the size] the muhurtas which have gone over to the night (in the Dakshinayana).

नित्यप्रहसितः, ever smiling; सततप्रहसितः. These are read in the Vritti on नित्यार्थे 6.2.6, optionally

expression of time अत्यन्तसंयोगे च (2.1.29) words with the द्वितीया affix, are compounded with the word related in sense, when the time is fully covered, [no matter what]:

मुहूर्तसुखम् मुहूर्तं सुखम्, pleasure lasting for a muhurta.

सर्वरात्रकल्याणी or सर्वरात्रं कल्याणी, blissful for the whole night.

तृतीया तत्पुरुष

A word with the तृतीया case-affix is compounded optionally with a गुणवचन, & resulting from the action of the तृतीयान्त word and with the word अर्थ (a substantive)

गुणमुक्तवान् गुणवचनः — [gunas]. Ta[illegible] काण: [illegible] काणः, blinded by an arrow: गुणवचनः means a word that first denotes a attribute & then the person possessing an attribute. Such is the word काण, which means a p. qualified by काणत्व. [illegible] पुरुष.

काणत्व धान्येनार्थः, the purpose to be effected by धान्य (corn) But अक्ष्णा काणः; we would not have the comp. अक्षिकाणः, for काण is not here तत्कृत, काणत्व (blindness) is not made by the eye, rather it is an attribute of the eye.

The comp. is called तृतीया-तत्पुरुष.

पूर्वसदृशसमोनार्थ-कलह-निपुण-मिश्र-श्लक्ष्णैः (2.1.31) a substantive word with the 3rd case-affix is optionally compounded with पूर्व, सदृश, सम, ऊन and its equivalents,

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कलह, निपुण, मिश्र and श्लक्ष्ण: (2.1.31). This is called तत्पुरुष.

(120) The तृतीया case-affix governing पूर्व etc. is nowhere specifically enjoined. The inclusion of the तृतीया in the word with पूर्व etc., indicates that the words in composition with पूर्व, etc. take the तृतीया. पूर्वादिष्ववरस्योपसंख्यानम् (Var.) Now we illustrate:

माsेन पूर्वः मासपूर्वः । देवदत्तो यज्ञदत्तान्मासपूर्वः, विष्णुमित्रान् मासावरः, Devadatta is older than Yajnadatta by a month, but is younger than Vishnumitra by a month.

मात्रा सदृशः, मातृसदृशः । पित्रा सदृशः, पितृसदृशः । मात्रा समः, मातृसमः । पित्रा समः, पितृसमः । पादेन ऊनम् पादोनम् (राज्यम्), a kingdom short of one-fourth. माषेण विकलम् माषविकलम्, short of a masa (a measure). वाचा कलहः वाक्कलहः, quarrelling by word of mouth. वणिजो वचनेन वाक्कलहः, प्रवर्तते वाणिजकलहः । वाचा निपुणः वाङ्निपुणः, clever because of speech. गुडेन मिश्राः धानाः गुडमिश्रा धानाः । तिलैर्मिश्रास्तण्डुलाः तिलमिश्राः । आचारेण श्लक्ष्णः आचारश्लक्ष्णः, refined in manners.

कर्तृकरणे कृता बहुलम् (2.1.32) A word with the 3rd case-affix in the sense of the agent or the instrument is compounded with an inflected कृदन्त (a formed with the primary suffix. बहुलम् — the sutra means that this compounding does not take place sometimes even when the conditions for the application of the sutra are satisfied and on the contrary this comp. does take place when there is little scope for the application of the sutra. We illustrate:

अहिना हतः — अहिहतः, killed by a snake. परैर्भृतः परभृतः (cuckoo).. अन्यैः पुष्टा — अन्यपुष्टा, a female cuckoo. देवेन खातः — देवखातः । देवेन खातः — देवखातः । देवखातबिले गुहा (Amara). चौरैर्हतः चौरहतः । आत्मसंभावितः (Kum. A, 1.14.10) आत्मनैव संभावितः आत्मभावितः, न तु विद्वैः । उत्तिष्ठ मानिनमाग्नेः मानसैर्भावितं नरम् (R. 4. 33.16). सूर्येण ऊढः सूर्योढोऽतिथिः (Ma. 3.105), he who is made to approach a householder by compelling, sun. व्याघ्रेण हतः — व्याघ्रहतः । In all these — Name the तृतीया is in the sense of the agent. काकैर्भिन्नः, पक्षच्छिन्नः (a crow) । परशुना छिन्नः परशु-

compounding of — on आतिथि
(margin) repetition (बहुलम्)

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छिन्नः । नखैर्भिन्नः — नखभिन्नः, pierced by the nails.

नखैर्निर्भिन्नः [illegible] गतिकारक-

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पूर्वस्यापि ग्रहणम् (परि०), when the Sūtrakāra uses कृत suffix in laying down a rule, he means the kṛt with गति and kāraka also. Here 'भिन्न' is a कृदन्त and 'निर्भिन्न' is a कृदन्त with निर् as गति.

नि — शूर्पेण निष्पावः शूर्पनिष्पावः [illegible] suffix with शूर्प (a winnowing basket). [illegible] In these instances, we have तृतीया in the sense of करण (Instrument).

दात्रेण लूनवान्, परशुना छिन्नवान्. Here there is no compounding, although दात्रेण + परशुना are both तृतीयान्त in the sense of Instrument, and लूनवान् + छिन्नवान् are कृदन्त formations with the kṛt suffix क्तवतु (तवत्). This is because of बहुलम् read in the Sūtra.

पादाभ्यां ह्रियते पादहारकः, separated from the feet. Here पादाभ्याम् is पञ्चमी in the sense of the Ablative and हारक is a कृदन्त formation with ण्वुल् in the sense of the Karma. There is neither the Agent nor the Instrumental expressed by तृतीया. — Yet there is compounding. This too is because of बहुलम् read in the Sūtra.

कृत्यैरधिकार्थवचने (2.1.33). स्तुतिनिन्दाप्रयुक्तमध्यारोपितार्थवचनमधिकार्थवचनम् — an exaggerated statement with a view to praising or censuring. कृत्य suffixes, a subdivision of कृत suffixes, potential passive in sense. They are seven in number. तव्यत्, तव्य, अनीयर्, केलिमर् / यत्, ण्यत्, क्यप्.

J. N. — A word with the 3rd case ending in the sense of the Agent or the Instrument is optionally compounded with a kṛtya suffixed word when there is a suggestion of exaggeration with a view to praising or censuring. Here the term कृत्य is limited to यत् and ण्यत्. काकपेया नदी. (काकैः पातुं शक्या, पातुं योग्या). The suggested meaning is that the river is full of water, and the crows perching on the bank can have their fill of it. This is praise of the river. The other suggested meaning is that the river has so small a quantity of water that it being unfit for use by other living beings it can be sipped by the crows only. This is censure of the river.

We have another instance: श्वलेह्यः कूपः: a well fit to be licked by the dogs only. बाष्पच्छेद्यानि तृणानि, grass so tender that a blow of steaming breath can cut it, or so feeble [illegible] that cannot stand a blow of [illegible] blades there, or [illegible] [illegible]

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· अन्नेन व्यञ्जनम् (2.1.34). A word for condiment with the 3rd case-affix is optionally compounded with a word [illegible] meaning food. दध्ना ओदनः, दध्योदनः. [दधि is उपसेचन], something that improves the taste, and ओदन (boiled rice) is something that is improved (संस्कार्य). क्षीरेण उपसिक्तम् ओदनः = क्षीरौदनः. In both these instances, the relationship of दधि & क्षीर with ओदन is occasioned by the latent act of उपसेचन, without which there would be no सामर्थ्य & hence no compounding.

उपसिक्त (sprinkled over with)

भक्ष्येण मिश्रीकरणम् (2.1.35). A word with the 3rd case-affix, signifying the means of mixing is optionally compounded with a word meaning food. गुडेन मिश्रा धाना गुडधानाः. गुडेन मिश्राः पृथुकाः: गुडपृथुकाः. The sense of मिश्रीकरण (mixing) latent in the comp. brings about the relation (sense) between गुड & धाना and thus renders them fit for entering into compounding.

(सामर्थ्य)

There are a number of तृतीयातत्पुरुष compounds which are not particularly enjoined by any rule. They are accounted for by splitting तृतीया तत्कृतार्थेन गुणवचनेन (2.1.30) into two parts — (i) तृतीया & (ii) तत्कृतार्थेन गुणवचनेन with तृतीया following from part (i). Part (i) as a separate rule would then mean: A word with the 3rd case-affix is compounded with a word समर्थ etc. of which is same. This would justify the following compounds: एकेन न विंशतिः = एकान्नविंशतिः (twenty less by one). नविंशति is सुप्सुपा comp. It is compounded with एकेन. माषोनाः: माषैः ऊनाः. This is a नित्य comp. उदकेन मन्थः — उदकमन्थः (churning with water). पुंसाऽनुजः, जनुषान्धः, तृतीया अलुक् comps. पुंसा हेतुना अनुजः, younger by reason of there being a senior male child. जनुषा जन्मना हेतुना अन्धः, blind by birth.

(योग-विभाग)

(उदकमन्थः)

In the rule लटः शतृशानचावप्रथमासमानाधिकरणे (3.2.124) अप्रथमासमानाधिकरणे is ~~तृतीया~~ तृ. त. [illegible] analysed into अप्रथमया समानाधिकरणे.

आत्मना चतुर्थः is अलुक् तृ. त. देवतया द्वितीयः — देवताद्वितीयः, with the presiding deity being the second, meaning all alone. छायया द्वितीयः: छायाद्वितीयः, the shadow being the second only, i.e. all alone.

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(123)

चतुर्थी तत्पुरुष

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Ans. चतुर्थी

चतुर्थी तदर्थार्थबलिहितसुखरक्षितैः

A word with the 4th case-affix (ङे) and compounding with another subanta word related to the first by the relation of तादर्थ्य, being for [illegible] is a तत्पुरुष. Also when it is compounded with the subanta words अर्थ, बलि, हित, सुख and रक्षित, when the compound is in the sense of तादर्थ्य. The चतुर्थ्यन्त has the विकार the thing made in the second member the material of which the thing is made. तदर्थेन प्रकृतिविकारभावे समासोऽयमिष्यते.

the first member word for a sacrificial post

यूपाय दारु यूपदारु, कुण्डलाय हिरण्यम् कुण्डलहिरण्यम् gold for an ear-ring. In both these instances, यूप and कुण्डल with चतुर्थी case-affixes stand for the things made (विकार) and दारु and हिरण्य stand for the material. Hence रन्धनाय स्थाली, pot for cooking does not form a compound, for there is no प्रकृति-विकृतिभाव, though तादर्थ्य is there. Likewise there is no compound formation for अवहननाय उलूखलम् mortar for threshing.

Does not admit of compounding

It should be noted that अश्वघासः, वासभवनम् (sleeping (private apartment), शयनागारम् (sleeping room) लीलाकमलम् (play-lotus) are षष्ठी तत्पुरुष compounds, and are to be analysed as अश्वस्य घासः, वासस्य भवनम् etc.

अर्थेन नित्यसमासो विशेष्यलिङ्गता चेति वक्तव्यम् (Vār.)

A ऽर्थ्.

The comp. with the word अर्थ is a nitya comp. and has the same gender as the noun qualified: ब्राह्मणार्थः सूपः. ब्राह्मणाय अयं सूपः — ब्राह्मणार्थः सूपः. ब्राह्मणाय इयं यवागूः — ब्राह्मणार्था यवागूः (rice-gruel). ब्राह्मणाय इदं पयः — ब्राह्मणार्थं पयः. All these comps. are नित्य समास, for they are not resolved with their component parts. कस्मै इदम् (कस्मै इदम्) किमर्थम्. [illegible] (Mā. Ml.) [illegible] गृहकोणे. a corner of the house.

भूतेभ्यो बलिः — भूतबलिः, an offering to the beasts and birds. गोभ्यो हितम् गोहितम् (good for the cows). गवे सुखं गोसुखम्. गोभ्यो रक्षितम् [illegible] (… cows).

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पञ्चमी तत्पुरुष

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पञ्चमी [illegible] (Var.)
A word with the 5th case-affix is compounded optionally with भय, भीत [illegible] and the comp. so formed is तत्पुरुष.

वृकेभ्यो भयं वृकभयम्, fear of the wolves. चोरेभ्यो भयं चोरभयम्. Similarly वृकभीतः, वृकभीतिः etc. But वृकात् त्रासः. Here compound is not permissible, for त्रास [illegible] is not one of the [illegible] equivalents. The Var. read in the Sutra also endorses this view.

in the Sutra

अपेतापोढमुक्तपतितापत्रस्तैरल्पशः (2.1.38) A word with the 5th case-affix is optionally compounded with अपेत, अपोढ (removed), मुक्त, पतित and अपत्रस्त (scared away). By अल्पशः it is meant that [illegible] compounded with अपेत etc. but only a few. सुखात् अपेतः, सुखापेतः: bereft of comfort. कल्पनाया अपोढः = कल्पनापोढः: transcending imagination. चक्रान्मुक्तः चक्रमुक्तः, saved from the wheel. स्वर्गात् पतितः स्वर्गपतितः, come down from the heaven (after the exhaustion of the merit). तरङ्गेभ्योऽपत्रस्तः तरङ्गापत्रस्तः. But प्रासादात् पतितः, भोजनाद् अपत्रस्तः. Here we have no compounding.

optionally

standard word

स्तोकान्तिकदूरार्थकृच्छ्राणि क्तेन (2.1.39).

पञ्चम्यन्त स्तोक (a little), अन्तिक (near), दूर, and कृच्छ्र and their equivalents are compounded with a क्तान्त (ending in Krt suffix क्त) सुबन्त & they do not drop the पञ्चमी. We illustrate:

स्तोकान्मुक्तः freed with a little effort. अल्पान्मुक्तः. अन्तिकाद् आगतः, अभ्याशाद् आगतः, come from a near place. दूराद् आगतः, विप्रकृष्टाद् आगतः come from afar. कृच्छ्राल्लब्धः: obtained with great difficulty. It may be recalled that the पञ्चमी in स्तोक etc. is in the sense of करण, means [illegible].

शतसहस्रौ परेणेति वाच्यम् (Var.). पञ्चम्यन्त शत and सहस्र are compounded with पर. A word in पञ्चमी should occupy the first place in पञ्चमी तत्पुरुष, but where it occupies the 2nd place, then the compound so formed belongs to राजदन्तादि group. शत and सहस्र take the [illegible] पर while entering into compounding, this पर being at the beginning द्वि [illegible] सहस्र. The compound [illegible], it [illegible] the पञ्चमी.

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शतात् परे = परश्शताः (पुरुषाः)। सहस्रात्परे परस्सहस्राः

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पुरुषाः [illegible] ... the compound.

(सुट्) — सुट् is not here the final part of पर, but the initial part of शत + सहस्र, hence it could not be [illegible] to विसर्जनीय. Accordingly परःशतम् + परःसहस्रम् are wrong forms.

We have compounding here by splitting the पञ्चमी (सुप्) from the "पञ्चमी" in "भयेन" and "पञ्चमी" following from the part (?). Similarly we have अर्धं देहाद् अर्धदेहः, (अर्धं देहस्य or अर्धं देहस्य). सितात् इतरः सितेतरः. ग्रामात् निर्गतः – ग्रामनिर्गतः by yoga-vibhāga.

षष्ठी तत्पुरुष

षष्ठी (2.2.8) — A word with the षष्ठी case-affix is optionally compounded with a (सुबन्त) related word and is called तत्पुरुष.

राज्ञः पुरुषः राजपुरुषः (King's servant). राजन् ङस् पुरुष सु, this is अलौकिक विग्रह. A compound is a प्रातिपदिक and a प्रातिपदिक loses its case affixes and then the whole राजपुरुष takes सु and we get राजपुरुषः with the internal vibhakti ङस् of राजन् is dropped, नकारान्त राजन् a प्रातिपदिक-पद.

by प्रत्यय लक्षण — [illegible] is dropped by नलोपः प्रातिपदिकान्तस्य. We illustrate:

तस्य पुरुषः तत्पुरुषः, his servant. काकपक्षः side lock of hair. काकस्य पक्ष इव. Here 'पक्ष' stands secondarily for पक्षसदृश. शोकवशाः = शोकस्य वशाः (आयत्ताः subject to), भ्रुकुटी भ्रुवोः कुटी (कौटिल्यम् knitting of the eye-brows). कस्य पञ्चाः (भागाः) कस्यापञ्चाः. 'क' is प्रजापति इत्यर्थः ... आम्नायम्, the very first knowledge. कः प्रजापतिः ... कस्योपञ्चाः, handiwork of 'K', Prajāpati for the first time. इध्मानां प्रव्रश्चनः इध्मप्रव्रश्चनः (कुठारः), hatchet for cutting down fuel. पलाशानां शातनः पलाशशातनः, cutter of Dhāk. राज्ञां धानी राजधानी (धीयतेऽस्याम् इति धानी). [illegible]धानी. मषीधानी (inkpot). गोलवणम्, the quantity of salt which is enough to be given to a cow.

'पुरुष' here means an employee, a servant. Vide Āpa. 2.26.5

तेषां पुरुषाः [illegible] पुरुषाः

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(126) given to the cow. गवाम् लवणम्. गोरिपानम् (उदकम्) (water) which is meant to be given to the cow. छात्रप्रियो
ऽन्ध्यायः, छात्राणां प्रियः dear to the pupils. मन्त्र-
प्रियो मृदङ्गः नगनानां प्रियः. मृदङ्गः tabor. शिष्याय
शिष्यात् उपाध्यायान्, the pupils who like the learning
of the guru. बालमित्रम् — बालत्वे यस्य मित्रम्, friend
since when he was a child. कुमारसेवकः कुमारस्य
सेवकः, an attendant when the king was yet a
... प्रिया. गिरिधराणां नदरातिः आवितः. गिरिधरा-
बालतुलनप्रमाणम्, as much as ... for This is पुरोवा
पदाविग्रहः. It should be noted that ... being this
... in the compound and not outside as a ...
independent word-unit. Similarly we have ... करोति
न ... विग्रहः and ... ...
... ... = ... ; ... (...).

(पादयोरुदकम्) पादोदकम् (water for washing the feet), नयनजलम्, ...
... ... (... ... ...), ...
बलिकुसुम flowers for offering. बलेः (बल्यर्थं) कुसुमम्.
... , ... (... ...), ...
... are all षष्ठी समासs.

... राजा राजदन्तः. Here ... दन्त occupies
the second place although it is उपसर्जन. This is
because of the sutra राजदन्तादिषु परम् ( ).
राजदन्तादिषु ... ... (Tri.)

याजकादिभिश्च (2.2.9) A word in the 6th case ending
is compounded with याजक (... ...) and other words
related ... ... the comp. is तत्पुरुष. ब्राह्मणानां याजकः
ब्राह्मणयाजकः one who performs sacrifices for the Brahmanas.
देवानां पूजकः देवपूजकः. ... ... , देव-
... (...). ... ... ; who serves food
to the Brahmanas. ... ... — ... , husband
of Sita. ... ... By ... (2.
2.16) would ... compounding of a ... word
with a ... ... the sense of the ...
The present sutra ... ... that prohibition ... the case

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of the word [illegible] etc

नित्यं क्रीडाजीविकयोः (2.2.17). A word with the 6th case affix is obligatorily compounded with a कृदन्त ie formed by the addition of the तृच् and ण्वुल् (अक) krt-suffixes, when the comp. so formed is the name of a particular game and when it conveys the sense of a living Being nitya, this comp. does not lend itself to analysis. उद्दालक पुष्पभञ्जिका, a game where in the उद्दालक flowers are plucked. वीरणपुष्पप्रचायिका, a game where in वीरण flowers are gathered.

~~दन्तानां लेखकः~~ दन्तलेखकः, a painter of teeth by profession. ~~नखानां~~ नख लेखकः. In the sense of game or a living, तृच् is nowhere enjoined; hence an example of षष्ठी with a तृजन्त is not being given.

न निर्धारणे (2.2.10). षष्ठी in sense of Selection is not compounded with a सुबन्त relating in sense. क्षत्रियो मनुष्याणां शूरतमः Here षष्ठ्यन्त 'मनुष्याणाम्' is not compounded with क्षत्रियः. कृष्णा गवां सम्पन्नक्षीरतमा (= प्राशस्त्येन सम्पन्नं क्षीरं यस्याः सा); of the cows, the black-skinned one yield is the maximum quantity of milk. नकुलो रूपवत्तमो नराणाम्, Nakula is the most handsome of men.

There is an exception to this rule. A षष्ठ्यन्त word is compounded with a word ending in तरप् (suffix) and expressive of a quality. When so compounded, तरप् then is dropped: सर्वेषां श्वेततरः — सर्वश्वेतः. सर्वेषां महत्तरः = सर्वमहान्.

प्रतिपदविधाना च षष्ठी न समस्यते — A षष्ठी in an enjoining where of a particular root and a particular case (कारक) for the base is not compounded with a subanta related in sense: सर्पिषो ज्ञानम्

ghee taking wrongly — knowledge of something for ghee. Here षष्ठी is enjoined to express the instrument of the root ज्ञा. ज्ञोऽविदर्थस्य करणे

~~[illegible]~~ कृद्योगा च ~~[illegible]~~ षष्ठी समस्यत इति वक्तव्यम् (Vart.) But a षष्ठी enjoined ~~[illegible]~~ in the sense of the agent or the object with कृत् suffix ~~[illegible]~~ is compounded, although it is प्रतिपद

in compounds with

विधि - इध्मव्रश्चनः कुठारः: इध्मानां व्रश्चनः. पलाशशातनं शातनः: पलाशशातनः शात्यन्ते अनेन इति शातनः. शातन is named because of the विशेषण कुठार which is

न ह।

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पूरण-गुण-सुहितार्थ-सद्-अव्यय-तव्य-समानाधिकरणेन (2.2.11) [illegible] compounded with a ordinal, a word for quality, word meaning satisfied (or satiated), or with a present participle in शतृ and शानच्, an indeclinable, with तव्य and a word in apposition with the genitive. We illustrate:

a word in तव्य

छात्राणां पञ्चमः, the fifth of the pupils. बलाकानां शौक्ल्यम्, whiteness of बलाकाs. काकस्य कार्ष्ण्यम्, the blackness of the crow. ब्राह्मणस्य शुक्लाः दन्ताः is understood from the context. फलानां सुहितः. फलानां तृप्तः. द्विजस्य कुर्वन्, द्विजस्य कुर्वाणः, meaning a servant of a Brahmana. We have षष्ठी here in the sense of शेष; relation (of the master and his dependent [illegible]). ब्राह्मणस्य कृत्वा, having performed an act pertaining to a Brahmana. But सर्वपश्चात्, (सर्वेषां पश्चात्) is quite all right, it is a faultless comp., for the Bhāṣyakāra has used this form. ब्राह्मणस्य कर्तव्यम्. But with तव्यत् there is no bar to compounding. ब्राह्मणकर्तव्यम्, with a svarita accent on the last syllable. It is a comp. with ब्राह्मणस्य, षष्ठी in the sense of the agent. तक्षकः सर्पविषस्य. राज्ञः पाटलिपुत्रकस्य. Here षष्ठ्यन्त राज्ञः cannot be compounded with a case in apposition, पाटलिपुत्रकस्य. According to Bhaṭṭoji even the appositional comp. is not permissible here. Prohibition of षष्ठी compounding with गुण (a word for quality) is only occasional. Here अर्थगौरवम्, बुद्धिमान्द्यम् (dullness of the intellect) are quite legitimate.

क्तेन च पूजायाम् (2.2.12) a word with the genitive ending is not compounded with a क्तान्त form, the क्त (being) whereof is ordained in the sense of the present of the roots meaning मति (desire, desiring, thinking & knowing): राज्ञां मतः (desired by me). राज्ञां बुद्धः, राज्ञां पूजितः. This is known to me. We can not say राजपूजितः. राज्ञां पूजितः. We can not say राजपूजितः. In these examples, the 'क्त' is ordained in the sense of the present मतिबुद्धिपूजार्थेभ्यश्च ( ). Ordinarily क्त is enjoined in the sense of the past. In the word उपात्त (known for the 1st time), the क्त is in the

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sense of the past. In the sutra उपज्ञाते (4.3.115); तेन follows from the preceding sutra (पाणिनिना उपज्ञातं पाणिनीयम्). If it were the sense of the present, we would have तस्य in place of तेन. It is conceded that at the end of the root meaning [illegible] desire to be shown in the present within the sense of the past as well. Hence

compound like राजपूजितः (राज्ञां पूजितः, however by taking in the past becomes quite regular. [illegible] पुरा जायते [illegible] (Ku. 3.39) Here [illegible] is used in the sense of [illegible], hence [illegible] to be compounded.

अधिकरणवाचिना च (2.2.13), a word with षष्ठी case-affix is not compounded with a (कृदन्त) क्त-ending word, whenever the क्त is employed in the sense of the locative. इदमेषामासितम्, this is the place where they sat. इदमेषां शयितम्. इदमेषां भुक्तम्.

कर्मणि च (2.2.14), when because of कृद्योग, षष्ठी is due in respect of both the agent & the object & when it is restricted in respect of the object (उभयप्राप्तौ कर्मणि); such षष्ठी is not compounded with a [illegible] — आश्चर्यो गवां दोहोऽगोपालकेन. The milking of the cows by one other than a cowherd is a wonder. Here गवाम् is षष्ठी in the sense of कर्म & composition with दोह with घञ् a krt suffix. Although ... कृद्योग in the case of अगोपालक, the agent, षष्ठी is restricted to the object.

[illegible] सूत्रस्य कृतिः पाणिनिना, i.e. in the composition of the Sutras by Pāṇini. Here 'सूत्रस्य' is षष्ठी in the sense of कर्म. *

तृजकाभ्यां कर्तरि (2.2.15), a word with षष्ठी in the sense of the agent is not compounded with a word in तृच् or अक (ण्वुल्): भवतः शायिका, it is your turn to sleep. शायिका = शयनपर्यायः. शी with ण्वुच् (= अक). भवत आसिका, भवतोऽग्रगामिका (= भवान् अग्रगमनमर्हति) your honour deserves to proceed before. Here too the कृत् suffix is ण्वुच्. भवतः is षष्ठी in the sense of the agent. We cannot say भवच्छायिका, etc.

तृच् [illegible] in the sense of the agent, there cannot be a षष्ठी in the sense of the agent [illegible]

compounded ... [illegible] ... the [illegible] of the root [illegible]. * साधु [illegible] शब्दानुशासनम्, here [illegible] is षष्ठी in the sense of object restricted

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(130) ~~governed by [illegible]~~

A word with the 6th case-affix is not compounded with a word [illegible] the sense of the Agent: with which it is in construction. e.g. — अपां स्रष्टा / पुरां भेत्ता (destroyer of cities), वज्रस्य भर्ता. घटानां निर्माता.

(creator of waters)

[illegible] ओदनस्य भोजकः. गुरूणां [illegible]. But in इक्षूणां भक्षिका (chewing of the cane), अपां is not in the sense of the agent, hence we have a comp. in the alternative.

इक्षुभक्षिका

X Z.N. (1) सप्तमी शौण्डैः (2.1.40). A word with 7th case-affix is optionally compounded with शौण्डादि words such as शौण्ड.

अक्षेषु शौण्डः अक्षशौण्डः clever at dice. दाने शौण्डः — दानशौण्डः (= दानशीलः capable of charity). अक्षेषु कितवः — अक्षकितवः, a rogue-player at dice. वाचि चपलः — वाक्चपलः. वने [illegible] वनान्तर (वसति). The शौण्डादि gana [illegible] अध्यायः. This [illegible] is also [illegible] compounding with a सप्तम्यन्त word, but without [illegible] ख (= ईन), a taddhita affix. [illegible] (Raghu 1.72). [illegible] =

(2) X Z.N. [illegible] ✱

वाक्यं सप्तमीतत्पुरुषः [illegible] स्वं रूपं शब्दस्याशब्दसंज्ञा (1.1.68) शब्दसंज्ञा [illegible] सप्तमी तत् justified by योगविभाग of the Sutra, by splitting it into 2 parts, i.e. सप्तमी and the other शौण्डैः; with सप्तमी followed [illegible] parts. This योगविभाग also justifies such compounds as [illegible] [illegible] in the [illegible] [illegible] + [illegible] (a [illegible] in the [illegible], a Brahman [illegible]).

सिद्ध-शुष्क-पक्व-बन्धैश्च (2.1.41), a word with the 7th case-affix is compounded with सिद्ध etc.: [illegible] सिद्धः: कौशेयशाटकः, a silk sari made in [illegible]

(the [illegible] [illegible])

आतपे शुष्कः — आतपशुष्कः. छायाशुष्कः dried in the shade. स्थाल्यां पक्वः — [illegible], Brinjal cooked in the [illegible]. चक्रे बन्धः — चक्रबन्धः [illegible] in a circle

ध्वाङ्क्षेण क्षेपे (2.1.42) A सप्तम्यन्त word is compounded with ध्वाङ्क्ष, crow, वायस, etc., when the comp. is formed [illegible] [illegible] [illegible] [illegible] [illegible] one who [illegible] [illegible] like a crow [illegible] a

(the [illegible] [illegible])

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pilgrimage. तीर्थ काकः । तीर्थवायसः ।

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कृत्यैर्ऋणे (2.1.43), a word with the case affix is compounded with a कृत्य suffix word, when the sense of necessity [illegible], compulsorily is implied. मासे देयम् ऋणं मासदेयम्, debt which has to be repaid within a month. पूर्वाह्णे गेयं पूर्वाह्णगेयं (साम), Saman which is to be sung in the forenoon. This comp. is permitted only with यत्, not with any other, so as [illegible] मासे दातव्यम् [illegible] no compounding.

संज्ञायाम् (2.1.44) a word with 7th case-affix is obligatorily compounded with a subanta word when the comp. so formed stands for a name.

हलदन्तात् सप्तम्याः संज्ञायाम् (6.3.9) In the comp. thus formed the first member if it ends in हल् or in अ, i.e. in a vowel अ, [illegible] does not drop the 7th case-affix. Thus we have अरण्येतिलकाः, अरण्येमाषकाः, वनेकिंशुकाः, कूपेपिशाचकाः. But वाप्यश्वः, नद्यातिः. Here there is no [illegible] of the नियम, for the base for सप्तमी ends in ई.

क्तेनाहोरात्रावयवाः (2.1.45) Parts of the day or night are compounded with a क्तान्त सुबन्त. The comp. so formed is Tat. पूर्वाह्णे कृतम् पूर्वाह्णकृतम्, अपराह्णे कृतम् अपराह्णकृतम्, done in the afternoon. पूर्वरात्रे कृतम् पूर्वरात्रकृतम्, done in the first part of the night. अपररात्रे कृतम् अपररात्रकृतम्.

क्षेपे (2.1.47), a word in सप्तमी is compounded with a क्तान्त word formed with the क्त suffix when [illegible] is implied by the comp. thus formed: अवतप्तेनकुलस्थितं तवैतत्, this your conduct is like that of a mongoose on heated spot, meaning you are so fickle, unsteady. The present is [illegible] of अलुक् तत्० by तत्पुरुषे कृति बहुलम् ( ).

पात्रेसमितादयश्च (2.1.48) पात्रेसमित & other comps. are [illegible] [illegible] of सप्तमी तत्० conveying censure: पात्रेसमिताः, ever [illegible] stick up with the eating vessels. समित = संगत, associated with. पात्रेबहुलाः

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word with the

in

is

वाप्यश्वः (वापीई
Since घोडा
m. Winnow[illegible]
elision

case affix

(132) उदकक्रिमिः, उदके क्रिमिरिव. like a worm in water. उदुम्बर मशकः like a gnat [illegible] कूपमण्डूकः नगरकाकः. नगरवायसः literal sense is conveyed by comparison. कूपे मण्डूक इव, like a frog in a well, having a narrow outlook. मातरिपुरुषः (a hero [illegible] the mother) पिण्डीशूरः (a glutton) गेहेशूरः, गेहेनर्दी (shouting, challenging at home only), गेहेक्ष्वेडी, गेहेमेही (urinating inside the house, extremely sluggish). गोष्ठेपण्डितः (learned in the ~~assembly of the~~ cowherd's shed, learned [illegible] in the assembly of the cowherds). कर्णेटिरिटिरा: like a टिटिरा [illegible]. The components of this group cannot further be compounded with any other word.

Appositional Compounds

Karmadhāraya

तत्पुरुषः समानाधिकरणः कर्मधारयः (1.2.42) A tatpurusha one [illegible] of two in apposition with each other is called Karmadhāraya. In the sutra समानाधिकरण means [illegible] [illegible]. When two words meaning two different things combine to give [illegible] one single meaning, they are said to be समानाधिकरण. (~~[illegible]~~ (case). ~~[illegible]~~ समानकारक, of the same case. is both समानाधिकरण Karmadhāraya.

This समाना-धिकरणता is expressed by the sameness of the case endings, hence Tat p. comp. of two padas

विशेषणं विशेष्येण बहुलम् (2.1.57). A word (qualifying, inflected) is compounded with ~~[illegible]~~ the qualified word, having the same [illegible] with the latter. It is then called Karmadhāraya. बहुलम् in the sutra means that this compounding is usually resorted, but not always. Though the विशेषण & विशेष्य are fixed — [illegible] they are more or less subjective, still ~~[illegible]~~ for quality [illegible] in conjunction with a ~~[illegible]~~ a word for quality is विशेषण & the word for quality is विशेष्य. Since 'विशेषण' is expressed by the प्रथमा in the sutra enjoining compounding, it is उपसर्जन and उपसर्जन takes the first place in a comp. नीलं च तदुत्पलं च नीलोत्पलम् (blue lotus) रक्तोत्पलम् (red lotus)

a [illegible] name.

कृष्णसर्पः stands for a name of the deadly poisonous snake [illegible] [illegible] snake. It is therefore a [illegible] [illegible] analysable [illegible] compound

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part of a village would convey the name. Similarly ... ...

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आर्यमिश्राः = पूज्यास्त्रैवर्णिकाः, the venerable members of the three Varnas as a unity. Comp. Similarly गुरुजनाः = पूज्या गुरवः is also unity, for it is not analysable into its own constituents.

रज्जुशारदम् (उदकम्) water fresh drawn from a well with the help of a string (रज्जु). Here रज्जु stands for रज्जूद्धृत. It is compounded with शारद (fresh). This too is मध्यमपदलोपी.

शोभनं श्रेयः श्वःश्रेयसम् (श्वः श्रेयसं ते भूयात्). This again is मध्यमपद०.

अग्रहस्तः — अग्रं चासौ हस्तश्च. Here a part is identified with the whole & thus समानाधिकरणता is ensured.

कुक्षि etc. as a town

In the sutra [illegible] (4.4.31), we have the comp. [illegible], which ... to get back alone. Thus the two are identified with alone, bringing about समानाधिकरणता of the two, a requirement for compounding. [illegible] : ते ... — this is an analysis.

In compounds the numerals give the sense of the ordinal (without any suffix) & thus become समानाधिकरण with the सर्वनाम (the thing or person numbered). तथा: षड्भागमादद्यात् ... (S'). Here षड्भागः = षष्ठो भागः, the sixth part. त्रिभागशेषासु निशासु (Ku. 5.57).

त्रिभागः = तृतीयो भागः. ... चतुर्भागः = चतुर्थो भागः. दशांशः, दशमोऽंशः. शतांशः = शततमोऽंशः.

This form ... is a karmadh. comp.

पूर्वकालैक-सर्व-जरत्-पुराण-नव-केवलाः समानाधिकरणेन (2.1.49) A substantive form standing for something that was or that was done before is compounded with another standing for something that was or that was done after. Also एक, etc. are compounded with a substantive in apposition. We illustrate.

Sy[nonymous] words such as

पूर्वं स्नाताः पश्चादनुलिप्ताः स्नातानुलिप्ताः

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(134) first washed & then anointed. पीतप्रतिबद्धः, पूर्वं पीतः = (पीतवान्), ततः प्रतिबद्धः, first drank & then tied to a post (said of a calf, etc). गृहीतमुक्तः, पूर्वं गृहीतः ततो मुक्तः, first captured & then (later) released. We could have compounding done by विशेषणं विशेष्येण बहुलम्, the present sūtra in which पूर्वकालादि are expressed by the प्रथमा [struck: ...] to be got then to occupy the 1st position in the comp. But for this sūtra, विशेषण-विशेष्य-भाव being a matter of one's option, as the position could vary.

unfair- ingly

पूर्वं कृतं पश्चात् लभीकृतम् = कृतलभीकृतम् (सोमम्), first killed & then levelled. पूर्वं दग्धाः पश्चात् प्ररूढाः = दग्धप्ररूढाः (शराः) shrubs first burnt & then blossomed. पूर्वं गता पश्चाद् आगता (पितृकुलम्), गतप्रत्यागता (नवोढा newly married lady) (पति कुलम्)
Here the first member गता is replaced by the masculine form by स्त्रियाः पुंवत् ( ). सा चेद्दृष्टयोनिः स्याद् गतप्रत्यागतादिका (Am. ?.176) स्त्री-पुमान् (शिखण्डी, son of Drupada) पूर्वं स्त्री पश्चात् पुमान्. पूर्वं कर्म पश्चात् कर्ता कर्मकर्ता (as केदार ? लूयते केदारः स्वयमेव). शृतशीतं हरिद्रम् =
पूर्वं शृतं (=क्वथितम्, boiled) ततः शीतम्, first boiled & then cooled & ... दृष्टनष्टश्चौरः पूर्वं दृष्टः पश्चात् नष्टः (अदर्शनं गतः), a thief who was sighted first & later vanished.

एकवचनो नाथस्य = एकनाथ, the one lord (?). हरि रेकनाथपदिन्सलोकाः. एकनील वाइनेत्रा: श्वेतकिवानपूरवन (Kir. 17.44). Here एक = केवल. एकनीलं = केवल कृष्ण which is all dark without a speck of any other col. here. (एक मुख्यान्य केवलः — Lexicon). एकप्रियदर्शनः (R. 1.1.3). Here एकप्रियदर्शन(?) ... एकप्रियं दर्शनं यस्य, of all lovely looks.

सर्वैव ते देवाश्च सर्वदेवाः
जारन्तश्च ते मीमांसकाश्च जरन्मीमांसकाः old Mīmāṃsaka philosophers.
पुराणश्च ते वैयाकरणाश्च पुराणवैयाकरणाः, the old
नवाश्च ते वैयाकरणाश्च नववैयाकरणाः

(135) केवलान्नं तद्भवति केवलान्नम्; purely eatable food.

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... पूर्वं कृतं (cut) पश्चात् विलूनं (pinched) कृतविकृतम्, पूर्वकृतं विकृतं पश्चात् कृतविकृतम्. As a विपरीतलक्षणा is not possible; we have two-fold compounding.

दिक्संख्ये संज्ञायाम् (2.1.50). सुबन्त words signifying a direction or numerals enter compounding with a सुबन्त word in apposition, only when the comp. so formed stands for a name:

उत्तरकुरवः, a name of a particular country: literally beyond Kurus. पूर्वेषुकामशमी, a town in the east known by the name पूर्वेषुकामशमी, a town in the east known by the name.

सप्तर्षयः, the seven sages, a constellation of seven stars. They are variously enumerated. विश्वामित्रो जमदग्निर्भरद्वाजोऽथ गौतमः । अत्रिर्वसिष्ठः कश्यप इत्येते सप्तर्षयः ॥ The comp. being a name, it is not analysable, for an analysis is a Vakya and the meaning of a sentence is क्रिया (वाक्यार्थः क्रिया). पञ्चजनाः पञ्चजना मम होत्रं जुषध्वम् (RV.). They are enumerated as देवाः, मनुष्याः, गन्धर्वाः, सर्पाः पितरः or as ब्राह्मण-क्षत्रिय-विट्शूद्रा निषादपञ्चमाः (the fifth being निषाद = candala). पञ्चाम्राः. They are enumerated as: अश्वत्थ एकः पिचुमर्द एको द्वौ चम्पकौ त्रीणि च केसराणि । सप्ताथ ताला नव नारिकेला (पञ्चाम्ररोपी नरकं न याति) ॥ पिचुमर्द is a neem tree. केसर is ... These plants of different species and number are collectively called by the one name पञ्चाम्राः. पञ्चवटी is a name of five Vatas, which are plants of different species. They are enumerated as अश्वत्थ (Peepal), बिल्व, वट (the fig tree), धात्री (Amla) and Asoka. पञ्चयज्ञाः, the five sacrifices to be performed by the householder. They are ब्रह्मयज्ञ, पितृयज्ञ, देवयज्ञ, नृयज्ञ and भूतयज्ञ. त्रिपुष्करे ... (Ragh. 18.31). त्रिपुष्कराः are certain specified तीर्थs.

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But there is no compounding with दिक् in the sense of naming, not there. Thus we say उत्तरे वृक्षाः पञ्च ब्राह्मणाः, पञ्च ब्राह्मणाः दक्षिणस्यां दिशि, but never पञ्चब्राह्मणाः

तद्धितार्थोत्तरपदसमाहारे च (2.1.51) Even when the comp. doesn't stand for a name, words signifying direction & numeral do enter into compound with a subst. in apposition under 3 conditions — (i) when the meaning of a taddhita suffix is meant to be expressed along with the sense of the compound, (ii) when an uttarapada follows, & (iii) when the comp. has the sense of an aggregate (समाहार)

पूर्वस्यां शालायां भवः पौर्वशाल: पूर्व- & शाला- are compounded & then the तद्धित अण् is added in the sense of तत्र भवः (staying therein). पूर्वा is restored to its masc. form पूर्व by पुंवद्भाव (स्त्रियाः पुंवद्). पञ्चसु कपालेषु संस्कृतः (cooked in 5 pot-sherds) पुरोडाशः पञ्चकपालः. Here पञ्चन्- & कपाल- are compounded & then the तद्धित suffix अण् is added, but which is elided.

पूर्वशाला प्रिया यस्य स पूर्वशालाप्रियः. In this B. the [illegible] of 3 padas, पूर्वशाला is an appositional comp. 'प्रिया' is an uttarapada for the B. [illegible].

पञ्च गावो धनं यस्य स पञ्चगवधनः. Here in the B. पञ्चन्-, गो-, धन-, पञ्चन् and गो are an appositional comp. & is द्विगु, for its 1st member is a numeral. संख्यापूर्वो द्विगुः (2.1.52). After the addition of the samāsānta affix टच् and the elision of [illegible] vibhaktis, we have the form पञ्चगव.

पञ्चानां गवां समाहारः पञ्चगवम्. दशानां कुमारीणां समाहारः दशकुमारि, a द्विगु in the sense of the aggregate (समाहार) is neuter. All compounds are प्रातिपदिक and a प्रातिपदिक of the neuter gender shortens the final vowel. ↑

F.N. + स नपुंसकम् (2.4.17) द्विगु in the sense of the aggregate and द्वन्द्व in the sense of the aggregate are neuter.

तद्धित — By द्विगोर्लुगनपत्ये (4.1.88) the प्राग्दीव्यतीय suffixes [illegible] are [illegible] at the comp. [illegible] becomes द्विगु is [illegible] when [illegible] the sense is अपत्य (progeny).

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द्विगु

In the compounds like पञ्चकपालः (पुरोडाशः) a द्विगु is a समानाधिकरण तत्पुरुष when the sense of a taddhita suffix is intended to be expressed along with the comp. It is द्विगु, for its first member is a numeral. In the 3-member Bahuv. पञ्चगवधनः, पञ्चगव is a द्विगु. द्विगु is a sub-division of तत्पुरुष. द्विगुश्च (2.1.23). Here [illegible] is a Tat. [illegible] here only.

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Other examples of द्विगु with the addition of sense of a Taddhita

द्विवर्षः (पटः). द्वाभ्यां वर्षाभ्यां रक्तः. The suffix अण् in the sense of तेन रक्तम् is dropped by द्विगोर्लुगनपत्ये (4.1.88). ऐकान्यिको वैयाकरणः. एकमन्यद् अध्ययने कर्म यस्य, who has made one mistake while reciting the Veda. दशमास्यो गर्भः, दश मासान् भृतः. Here we have the तद्धित यप्. द्विपदिकां ददाति (द्वौ द्वौ पादौ ददाति. Although वीप्सा (pervasion) is an aspect of पाद, that being implied by the तद्धित

विशेषण (वुन् = अक) it is no less than a sense of the taddhita.

सप्तप्रस्थो ब्राह्मणः?, सप्त प्रस्थाः [illegible] प्रमाणमस्य वयसः, a

By boy of seven years. प्रमाणे लो द्विगोर्नित्यम् (Vār), the taddhita suffix मात्रच् in the sense of प्रमाण (measure) is dropped.

In the sense of the aggregate, the द्विगु comp. is by itself [illegible] in the singular number and neuter gender. The aggregate, an abstract notion could not be expressed more appropriately than by the neuter gender. (The

naturally enough / 4.J.W? taddhita formations in the sense of the aggregate (समूह) are mostly of the neuter gender. ब्राह्मणानां समूहः ब्राह्मणकम्, हस्तिनां समूहः हास्तिकम्, भिक्षाणां समूहः भैक्षम्) are illustrations:

पञ्चपात्रम्, पञ्चानां पात्राणां समाहारः (पञ्च पात्राणि समाहृतानि) चतुर्युगम्. गवराजम्?, [illegible] समाहारः? In

1 the grammar [illegible] is treated as [illegible]. Here we have the suffix अच् as Samāsānta. त्रिभुवनम् — त्रयाणां भुवनानां समाहारः ([illegible]). त्रिमधुरम् — त्रयाणां मधुराणां समाहारः (Sugar, honey & ghee).

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But language [illegible] always governed

(138) by [illegible] Logic i.e. It is usage that governs it. [illegible]

and grammar goes by usage

पञ्चानां [illegible] पञ्चानां कारकाणां समाहारः पञ्चकारकी (= पञ्च शिक्षिकाः, the five artisans). * पञ्चानां खट्वानां समाहारः पञ्चखट्वी.

Wording [illegible] as the fem. gender when the latter member [illegible]

खट्वा is आबन्त, ending in the feminine suffix टाप्. Its final shortened, being अजन्त, [illegible] डीप्. The neuter form पञ्चखट्वम् is also permissible. पञ्चानां तक्ष्णां समाहारः पञ्चतक्षी, पञ्चतक्षम्.

Karmadhāraya (continued)

कुत्सितानि कुत्सनैः (2.1.53) A subanta word meaning a person censured is compounded with another subanta meaning censure and it is a Karmadhāraya comp. Here by कुत्सन are meant a few specific words used conventionally to express censure. वैयाकरणखसूचिः, a grammarian who when asked a question tries to have it forgotten by pointing to the sky and saying अहो नील गगनमिति. खं सूचयतीति खसूचिः. मीमांसकदुर्दुरूढः, a Mimamsaka who is an unbeliever. याज्ञिककितवः, who performs sacrifice for one who is not entitled to it, means a cheat. शिष्यजाल्म, a worthless pupil. मा शान्तिकेले पुनि जल्मबिन्दु भूत् (Bhaṭṭi 12.78)

कुत्सितो ज्ञातिः — ज्ञातिचेलम्. ज्ञाति = enemy, a relation. मुनिखेटः (खेट = तृण = straw), who has the light worth of a straw. क्षत्रियबन्धुः, bad one. ब्राह्मणब्रुवः, a Brahman who lacks the performance of the duties of a Brahman (ब्राह्मण आत्मानं ब्रूते). दैवज्ञपशुः, condemned fool. All these compounds are [illegible] कुत्सितपदं नित्य समास.

First वैयाकरणखसूचिः, there is no compounding. The word वैयाकरण premised [illegible] one who knows grammar. He who has knowledge of grammar is poor and he is being censured for that, there we have the compound. There is no conflict. He is being censured because he is a thief.

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* समाहारोत्तरपदो द्विगुः स्त्रियां भाष्यते. द्विगोः ( ) is enjoined the feminine suffix ङीप्. अकारान्तोत्तरपदो द्विगुः स्त्रियामिष्टः. [illegible] न द्विगुः. [illegible]

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पापाणके कुत्सितैः (2.1.54). पाप 'पापणक words for ... or ... (...) when ... is apposition with the पापनापित, a word ... . पापकाकुलालः, a blameable potter

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उपमानानि सामान्यवचनैः (2.1.55). A word of comparison is compounded with a सुबन्त word in apposition, denoting a property possessed of the common quality. घन इव श्यामः — घनश्यामः, dark like a cloud (... ...) (here 'श्यामत्व' (of darkness) is the common quality. कुमुदश्येनी बलाकपङ्क्तिः, a row of (flying) Balakas which ... like the lotus. श्येनी ... for श्येत, the alternative for being श्वेता.

उपमितं व्याघ्रादिभिः सामान्याप्रयोगे (2.1.56)

[A noun expressing the thing or per. compared is compounded with a word of comparison such as व्याघ्र (tiger) in apposition, when the word for common quality is not used in the sentence: पुरुषोऽयं व्याघ्र इव पुरुषव्याघ्रः पुरुषसिंहः. भरत ऋषभ इव भरतर्षभः, the great Bharata. नरशार्दूलः (नरः शार्दूल इव). मुखं पद्मम् इव मुखपद्मम्. lotus-like face. करः किसलयम् इव करकिसलयम्, the hand (...), compared to a sprout, ... कालः चक्रम् इव कालचक्रम् (सुश्रुत 1.19.21). wheel-like time (which is ... on the ...). गण्डाः शैला इव गण्डशैलाः. गण्डशैलान् च्युताः स्थूलोपला गिरेः (Amar) being ... ... rolled down the mountain.

श्रेण्यादयः कृतादिभिः (2.1.59). श्रेणि & other words grouped under श्रेण्यादि are compounded with the ... ... in apposition, when the sense of ... (अभूततद्भाव, becoming what it was not) is intended: अश्रेणयः श्रेणयः कृताः — श्रेणिकृताः made into guilds.

कृत, etc

श्रेणि etc.

If ... ... comp. we should have श्रेणीकृताः: a ... compound, with the lengthening of श्रेणि.

क्तेन नञ्विशिष्टेनानञ् (2.1.60), a word in क्त not negative is compounded with another ... which is negative. कृतं च तद् अकृतं च = कृताकृतम्, partly done, partly not done. कृताकृतमार्जितो ... (... 1.34) कृताकृतम् — ... ..., ... Optional. ...

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(138) by ~~[illegible]~~ logic. It is usage that governs the [illegible]

grammar goes by usage: [illegible] समाहारः [illegible] [illegible]नां समाहारः [illegible] पञ्चकारकी (= पञ्च शिक्षिकाः, the five [illegible]). * पञ्चानां खट्वानां समाहारः पञ्चखट्वी.

'that [illegible] has the fem. gender when the latter member [illegible]' [illegible]

खट्वा is आबन्त, ending in the feminine suffix टाप्. This first shortened, being उपसर्जन, is the later ङीप्. The neuter form पञ्चखट्वम् is also permissible. पञ्चानां तक्ष्णां समाहारः पञ्चतक्षी, पञ्चतक्षम्.

Karmadhāraya (resumed)

कुत्सितानि कुत्सनैः (2.1.53) A subanta word meaning a person censured is compounded with another subanta meaning censure and it is a Karmadhāraya comp. Here by कुत्सन are meant a few specific words/[illegible] conventionally to express censure. वैयाकरणखसूचिः, a grammarian who when asked a question tries to hide his forgetfulness by pointing to the sky and say [illegible] [illegible]. खं सूचयति खसूचिः. मीमांसकदुर्दुरूढः, a Mīmāṃsaka who is an unbeliever. याज्ञिककितवः, who performs sacrifice for one who is not entitled to it, means is covetous. शिष्यचेलकः, a worthless pupil. मा शाखिकोलं प्रति [illegible] (Bhaṭṭi (2.78)). कुत्सितो ज्ञातिः — ज्ञातिचेलम्. ज्ञाति = [illegible], a relation. मुनिखेटः (खेट = तृण = straw), who has the lightness of a straw. [illegible], bad [illegible]. ब्राह्मणब्रुवः, a Brahman who lacks the performance of the duties of a Brāhmaṇa. (आत्मानं ब्राह्मणं ब्रूते). दैवहतकः, condemned [illegible]. All these compounds are [illegible] [illegible] [illegible] समास.

[illegible] वैयाकरणचौरः, there is no compounding. The word वैयाकरण primarily means one who knows grammar. It is when the knowledge of grammar is poor & he is being censured for that, that we have the compound. There is no [illegible] in that. He is being censured because he is a thief.

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* [illegible]लोत्तरपदो द्विगुः स्त्रियां भाष्यते. द्विगोः ( ) it may take ङीप् as a feminine suffix [illegible] द्विगुः [illegible]. [illegible] [illegible] द्विगुः [illegible]

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पापाणके कुत्सितैः (2.1.54). पाप and अणक words for a [illegible] are compounded with a word for कुत्सित (censured) when it is in apposition with them. पापनापित:, a wretched barber. अणककुलाल:, a blameable potter.

उपमानानि सामान्यवचनैः (2.1.55). A word of comparison is compounded with a सुबन्त word in apposition, denoting a property possessed of the common quality. घन इव श्याम: — घनश्याम:, dark like a cloud (or gambus). Here श्यामत्व (darkness) is the common quality. कुमुदश्येनी बलाकपङ्क्तिः, a row of (flying) Balaka birds, white like the lilies. श्येनी is fem. of श्येत, the alteration for being श्येता.

उपमितं व्याघ्रादिभिः सामान्याप्रयोगे (2.1.56) A noun expressing the thing or person compared is compounded with a word of comparison such as व्याघ्र (tiger) in apposition, when the word for common quality is not used in the sentence: पुरुषोऽयं व्याघ्र इव पुरुषव्याघ्र: पुरुषसिंह:. भरत ऋषभ इव भरतर्षभ:, the great Bharata. नरशार्दूल: (नर: शार्दूल इव). मुखं पद्मम् इव मुखपद्मम्, lotus-like face. कर: किसलयम् इव करकिसलयम्, the hand (resembling), compared to a sprout, tender. काल: चक्रमिव कालचक्रम् (सुश्रुत 1.19.21), wheel-like time (which is ever on the move). गण्डा: शैला इव गण्डशैला:. गण्डशैलाश्च्युता: स्थूलोपला गिरे: (Amar) being boulders rolled down the mountain.

श्रेण्यादय: कृतादिभिः (2.1.59). श्रेणि + other words grouped under श्रेण्यादि are compounded with the substantive words in apposition, when the sense of च्वि (अभूततद्भाव, becoming what it was not) is indicated: अश्रेणय: श्रेणय: कृता: — श्रेणिकृता: made into guilds. If 'च्वि' is compounded we should have श्रेणीकृता: a nitya compound, with the lengthening of श्रेणि.

कृत, etc.

श्रेणि etc.

क्तेन नञ्विशिष्टेनानञ् (2.1.60), a word not negatived is compounded with another क्तान्त which is negatived. कृतं च तद् अकृतं च = कृताकृतम्, partly done and partly not done. कृताकृतमाज्ञ इ[illegible] [illegible] (.......) कृताकृतम् — क्रियतां वा क्रियतान्, वैकल्पिकम् Optional. [illegible]

(सन्मतमहत्परमोत्तमोत्कृष्टा: पूज्यमानै: (2.1.61) सत्, महत्, परम, उत्तम, उत्कृष्ट [illegible]

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(140) ~~... bestowing the four Agnis with four ...) is optional.~~

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नञ्विशिष्ट — the rule means the components are identical, they differ only in that the one is preceded by the negative particle & the other is not.

such in sacrifices performed with begun & then ... the arrangement

Hence सिद्धासिद्ध [illegible] admit of compounding. Also to be further noted: कृत, इत, do not make a difference, for they form a part of the नञ्विशिष्ट [illegible]. Hence we have अशितानशितम्, उदितानुदितम्, risen & not risen. कृताकृतेन वर्तते, lives partly at ease & partly with difficulty. नञ् here stands for an incompleteness meaning incompletion. We have accordingly the following compounds: कृतापकृतम्, भुक्तविभुक्तम्, पीतविपीतम्. 'वि' has here the same sense, viz partly, as [illegible] under the rule [illegible] (4.1.51).

सन्महत्परमोत्तमोत्कृष्टाः पूज्यमानैः (2.1.61), सत् (good, noble) महत्, परम, उत्तम, उत्कृष्ट — these qualifying words are compounded with a word in apposition, standing for one who is honoured: सत्पुरुषः (सँश्चासौ पुरुषश्च). महावैयाकरणः, महोरगः, महोक्षः, महान् उक्षा (a big bull). महत् is here changed to महा. परमार्थः (also परम अर्थः). उत्तमपुरुषः (a superior person). But उत्कृष्टो गौः पङ्कात्, there is no compounding, as उत्कृष्ट here means pulled out.

वृन्दारक-नाग-कुञ्जरैः पूज्यमानम् (2.1.62). A word for one honoured is compounded with वृन्दारक, नाग & कुञ्जर in apposition with it: गौर्वृन्दारक इव गोवृन्दारकः [illegible]. The comp. means a praiseworthy bull. व्याघ्रवृन्दारकः. गोनागः. [illegible]. गोकुञ्जरः. व्याघ्रकुञ्जरः. नाग & कुञ्जर give up their primary meaning of elephant and stand here in a secondary applied sense of one who is possessed of qualities belonging to an elephant.

कतर & कतम

कतरकतमौ जातिपरिप्रश्ने (2.1.63). Interrogatives pertaining to a class are compounded with a classname in apposition: कतरकठः [illegible] कतमकठः. [illegible] a student of the Katha branch of the Yajurveda. Such words are considered as class names ([illegible])

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(141) किं क्षेपे (2.1.64). किम् as a word of censure is compounded with a [illegible] किंराजा यो न रक्षति, he is a worthless ruler who does not protect (his people). किं सखा योऽभिद्रुह्यति, he is a worthless friend who seeks to injure. किंगौर्यो न वहति, it is a useless ox which does not carry a burden. All these are nitya samāsa. कुत्सितो गौः किंगौः. Being

टच् Tat., the samāsānta suffix टच् ordained in the case of Tat. is prohibited — there same by किमः क्षेपे (5.4.70).

पोटा-युवति-स्तोक-कतिपय-गृष्टि-धेनु-वशा-वेहद्-बष्कयणी-

अध्यापक प्रवक्तृ, श्रोत्रिय, धूर्त — with these a class-name is compounded: इभपोटा, she-elephant that bears some signs common to an elephant. पोटा = उभयव्यञ्जना. गोगृष्टिः, a cow that has calved for the first time. गोयुवतिः [illegible] (milched cow). गोवेहत्, a cow that causes abortion. वेहत् [illegible]. A Brahmaṇa [illegible] ब्राह्मणवेहद् वा [illegible]. गोबष्कयणी, a cow with a grown-up calf. बष्कय is a name for a young calf. अग्नि-स्तोकः (= अल्पोऽग्निः). उदश्वित्कतिपयम् (a small quantity [illegible]). गोधेनुः. All these are examples [illegible] in the given form.

प्रशंसावचनैश्च (2.1.66) a class-name is compounded with words conventionally used in the sense of praise. Compounds so formed are [illegible]. गोमतल्लिका. गोप्रकाण्डम् an excellent bull. [illegible]. प्रकाण्ड primarily means a trunk of a tree. गवोद्धः, गोतल्लजः. a good cow. मतल्लिका and मचर्चिका are feminine. उद्धः, तल्लजः are masc., प्रकाण्ड is neuter. They retain their gender even when the [illegible] is of a different gender. ब्राह्मणी [illegible] प्रकाण्डम्. कपोताः [illegible]. [illegible] = [illegible].

युवा खलति-पलित-वलिन-जरतीभिः (2.1.67) युवन् (young) is compounded with खलति (bald), पलित (grey-haired), वलिन (with wrinkles), and जरती (old, decaying) [illegible] [illegible] compounds formed [illegible]

युवखलतिः [illegible] युवा खलतिः: [illegible] bald [illegible] young.

युवतिः खलतिः = युवखलतिः. युवा पलितः — युवपलितः. युवतिः पलिता युवपलिता. युवा जरन् युवजरन् (old [illegible]). युवतिः जरती युवजरती.

* [illegible] जरती (fem. of जरत्): [illegible]. How [illegible] CC-0. Prof. Satya Vrat Shastri Collection. [illegible] युवन् [illegible]? [illegible]

[illegible]

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